

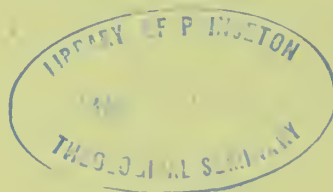
THE CHRONICLE

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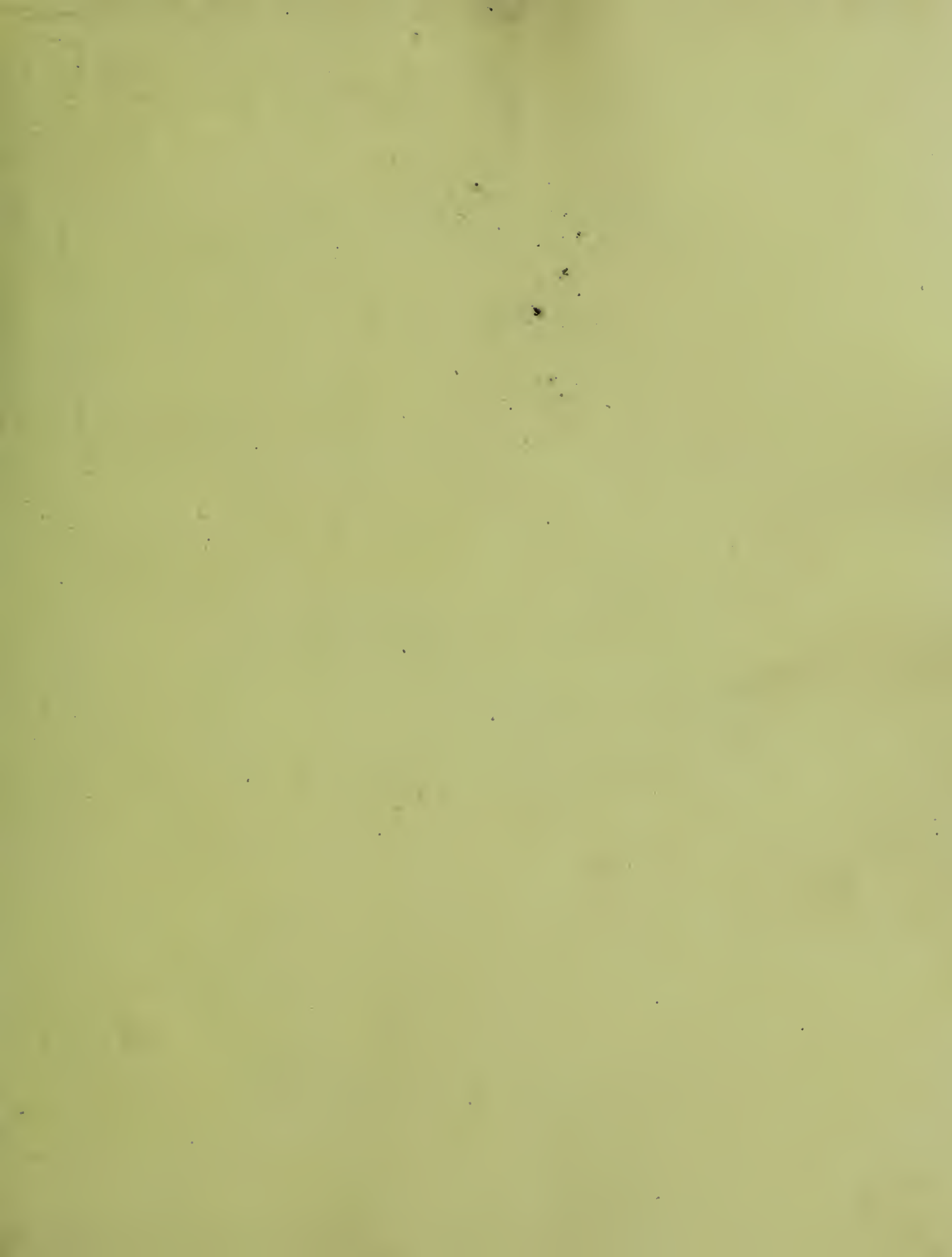


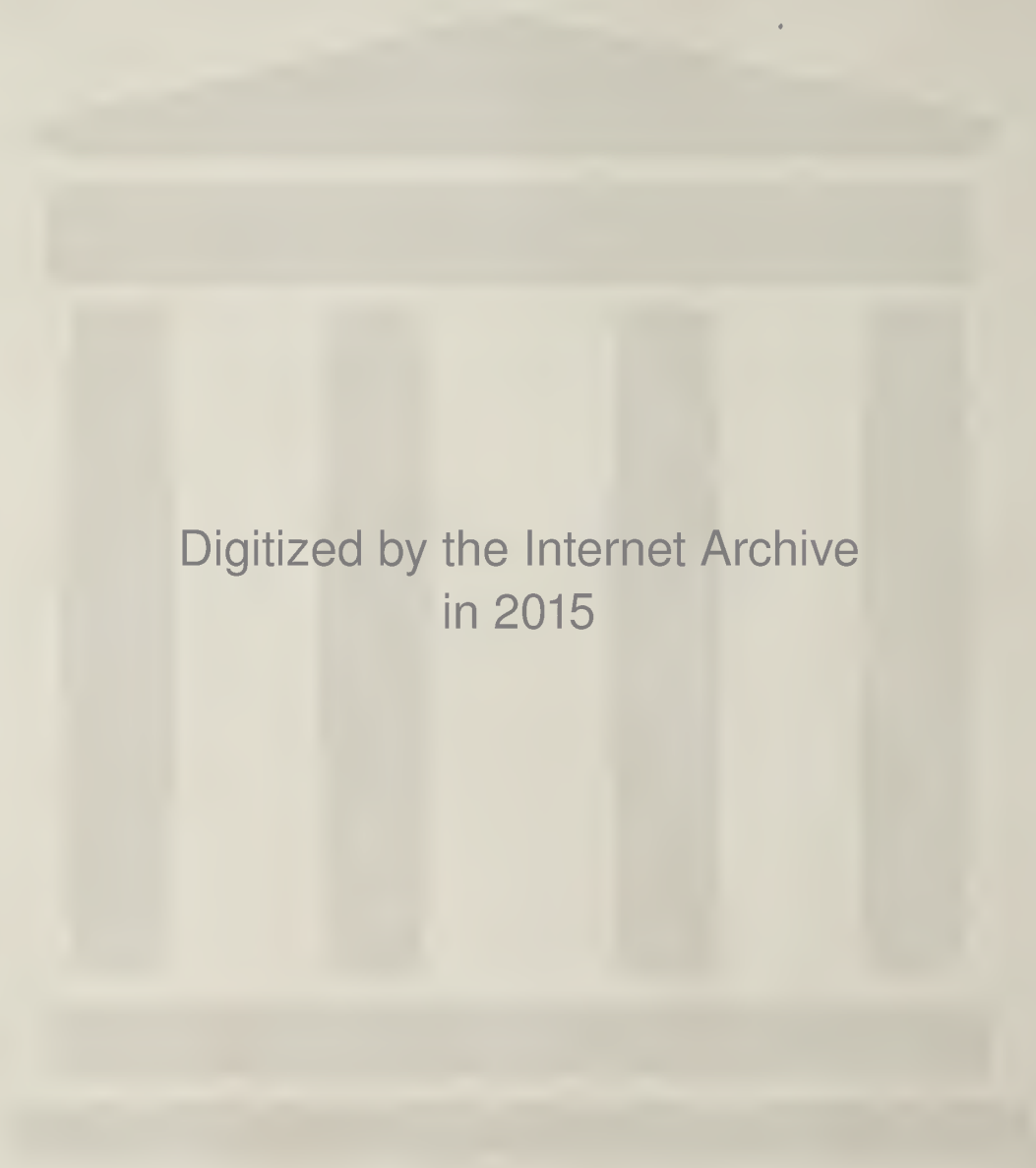
LONDON MISSIONARY SOCIETY

1892



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No. 3.—NEW SERIES.]

MARCH, 1892.

[PRICE ONE PENNY.]

**TO YOUNG MEN—AND MORE ESPECIALLY
TO UNDERGRADUATES AT OUR UNIVER-
SITIES AND STUDENTS IN OUR COLLEGES.**

“Who will go for us?”—Is. vi. 8.

I THINK it pretty certain that no man will take the trouble to read articles in the *CHRONICLE* who is not in some degree shaping his life by the desire that it should glorify God. A life that is unguided by the spirit of obedience is a life destitute of strength, and likely soon to prove a burden and a curse to the possessor; and I address myself to those who have definitely accepted the name of *servant*, and who, in their deepest hearts, honour service and repudiate every conception of life which does not hinge on it. And, further, I address those servants who own Christ as their Lord, and are supremely wishful to understand His mind and do His will. And I invite such to consider in the present needs of the world, and the present opportunity of their own lives, what is the bearing upon them individually of Christ's great command to His Church, to go forth into all nations preaching the Gospel.

We are standing this year at the end of a century of mission work, undertaken by the Protestant churches of Europe. Its beginnings were humble indeed. There was but a handful of men and women who were meeting

in prayer, and from them the Holy Ghost separated William Carey unto the great work to which He had called him. The cobbler then laid down his last and set out for India, amid the disapproval and contempt of Church and State alike. The end of the century is a praise and a glory to God! Instead of a hostile government we see a friendly one; in the place of an apathetic and incredulous church we see an aggressive one; whilst in every heathen land men and women are calling on the name of the Lord, and growing up into the stature of Jesus Christ. Who can assess the everlasting honour that shall belong to the faithful men and women who, under God, have achieved this vast result?

And yet the immediate effect is that a cry comes to us from the scattered Church abroad to send great reinforcements of labourers, because the harvest is too great for them unaided to gather in.

Now I appeal to you who have proved Christ's power to win and redeem your nature to admit this cry to solemn audience in your heart. We put honour on men who go out unto the ends of the earth at the bidding of this imperial country to lay the foundations of good government, or to build up the political and social fabric of the dependencies of the Crown. But there is no enterprise so honourable as that of the man who goes out to lay those surest and deepest foundations of all progress which are furnished in men regenerated in the Gospel of Christ.

I ask you to open your ears to the inarticulate cry which reaches us from India and China, and from sorrowful Africa, and to consider whether the Lord hath not need of you there.

The present is a great opportunity in your lives. If you make a mistake now it will be hard and costly to repair. And I ask you to exercise your fullest powers in the active endeavour to know the mind of Christ concerning you. It would surely be a grave mistake were you to think that God's authoritative call to this great work could only reach you in the form of some overmastering conviction that left no room for the exercise of your reason and your will. Christ has enjoined upon you not only the earnest contemplation of the great harvest-field, but also the duty of praying God to send labourers, and thus He prepares you to offer yourself for the work. Out of the quiet realisation of the need that there is of labourers the readiness to go must spring.

And do not readily conclude that you are not fitly endowed for this great work. The endowment is God Himself, and it has ever been His wont by the things that are not to bring to nought the things that are.

I have spoken of the everlasting honour which belongs to those who, in the century now ending, have carried the Gospel to the heathen. How happy for them and for the world that they resisted every temptation to swerve from that path of service; how rich are they in the memory of the courage and fidelity of their obedience! The century upon which we are entering is big with promise. Already India looks up wistfully to Christ, half persuaded to yield itself to His claims, so that Sir W. W. Hunter predicts that if the Christian churches are faithful in this hour the result is sure. China, in its alternate paroxysms of love and hate, is like the possessed boy who was set before Christ, and in many a Chinese Christian saint we see the healing of the Master's touch. But from China, as from all other heathen lands, the call for reinforcements comes. May God forbid that this call shall be in vain!

I can well believe that there are a thousand reasons why you should not yourself respond to it. But will you deal in this matter directly with the Lord Himself? Will you fulfil His clear commands of lifting up your eyes upon this work, of earnestly praying that He will thrust out labourers into it, and of taking up your cross in readiness to follow whithersoever He will lead? And then, when you have done this, *will you ask Him to decide your way*, and will you straightway and humbly take it?

E. ARMITAGE.

PROCEEDINGS OF THE BOARD.

Board Meeting, January 26th, 1892.—J. McLAREN, Esq., in the Chair. Items of special interest.

The Board passed a resolution of thanks to J. Newberry, Esq., of Warrlingham, Surrey, for his generous offer to contribute £200 per annum, for a period of not less than three years, towards the expense of carrying on a Mission in the region around Lake Ngami, Central South Africa. The Directors gladly accepted this offer, as being quite in accord with the Society's already expressed intention with reference to the extension of work in that region.

The Board agreed to the Rev. R. Stewart Wright, of the Central African Mission, accepting a temporary pastorate at Haydon Bridge, Northumberland, under certain conditions, which will enable him to still render occasional help in deputational work.

An offer of service from Miss Emma Ardell, of New South Wales, was accepted. This is the sixth lady missionary received by the Society from the Colonies.

Board Meeting, February 9th, 1892.—J. McLAREN, Esq., in the Chair. Items of special interest.

The Chairman expressed the general feeling of sympathy and regret at the enforced absence through illness of both the Foreign and Home Secretaries.

The Board expressed its gratification at hearing from the brethren composing the Almora District Committee, North India, that they had had no thought or desire to retire from the Kumaon Mission, and assured them of the full sympathy of the Directors in their disclaimer.

News of the complete breakdown in health of Miss Cox, of Salem, and of her enforced immediate return to Australia, was received with much sorrow, coupled with an expression of sympathy with her in this great disappointment of her hopes.

The resignation of a missionary of the Society of the Rev. A. Thompson, of Travancore, on account of the continued ill-health of his wife, was accepted with deep regret and sympathy.

The following resolution of condolence was unanimously adopted:—"That this Board desires to express its sincere condolence with Mrs. Spurgeon, and the church at the Metropolitan Tabernacle, on the death of the Rev. C. H. Spurgeon. It cherishes the most grateful appreciation of his valuable services on different occasions on behalf of the Society, and also of his long and distinguished ministry to the universal Church of Christ."

It was further resolved to send a deputation to represent the Society at the funeral service in the Metropolitan Tabernacle on Thursday, February 11th.

The following offers of service were accepted:—Mr. G. S. Walton, M.P., C.M., as a medical missionary; Miss Amy Brockway, for service at Ambositra; and (subject to their passing a prescribed examination) Mr. J. E. Dennison (lay evangelist), Miss M. MacLean, and Miss K. Matson, as lady missionaries. Miss Dawson and Miss Gookey were appointed to the Vizagapatam Mission, with a view to their settling at some populous outstation of that Mission hereafter to be determined upon.

SECRETARIAL NOTES.

BY THE FOREIGN SECRETARY.

THE letters from the field this month have contained many expressions of joy on account of the Forward Movement. Sometimes friends have asked me what we should do with the hundred additional missionaries if we got them, unless we opened new fields of work; but it is evident we could find abundant work in our present districts for three times the number. The enthusiasm of the churches in this Forward Movement is serving as a tonic and refreshment to the whole missionary band. It is also being communicated to the native Christians in various districts, and they are being stimulated to fresh and more self-denying efforts for the good of their neighbours. Heat produces heat. When the fire of God is burning brightly in the churches, not only will there be more missionaries, but those who offer for the service will be filled with holy enthusiasm, and every mission station will feel the warmth, until the remotest finger-tips of our great missionary organisation are all aglow.

SOME friends find their joy in contributing to the general funds of the Society, leaving the Directors to use their gifts where and how they think best. Others prefer to have that sense of personal connection with a mission which comes from providing for its special needs. Frequent opportunities occur in connection with the Society's varied work for gratifying this feeling, and for rendering valuable special help to various missionaries. Anyone who feels disposed to provide a good hand printing-press, with the necessary type, for the Central African Mission, would be doing the Society a most timely service, and I should be glad to give information on the cost of the kind of press required to anyone who would undertake to provide it. I have also applications from missionaries in several places for magic lanterns, with sets of Scripture slides. One friend has been very kind in responding to appeals for such help, but I cannot always go to him. Doubtless there are others who would be glad to help in this way if they were aware of the need. £10 or £12 would suffice to provide a missionary with apparatus, which would be invaluable as a means of interesting and instructing the people among whom he labours.

THERE has, apparently, been a fear in some quarters that the Directors were disposed to abandon their work in Kumaon. No such suggestion had been made to the Board, much less had any such proposal been discussed. Yet somehow the rumour, greatly exaggerated in transmission, had reached Almora that the Board had actually decided to withdraw from the Mission. When this came to the ears of the Directors, they informed the missionaries at once that the question had never been raised among them, and that they had no desire to withdraw from the work, but that they would be glad to have from the missionaries themselves an expression of opinion on the subject. The reply came to the Board at their meeting on February 9th, and, as was to be expected, it was very decided. The missionaries are strongly opposed to the idea of relinquishing the mission. The Leper Asylum, the Ramsay College, the Girls' Orphanage and Girls' Schools, the opportunity of Gospel work among the hill men throughout a large district, and also among the thousands of pilgrims who journey annually to Himalayan sacred shrines, the opening which has recently appeared for work among the Bhotiyas, and last, but not least, the ministry

of grace to European soldiers at the sanatorium at Rancee Khet, form together a splendid sphere for zealous and effective service. The Society cannot retreat from such fields of labour without loss of credit and most humbling confession of weakness. The era of the Forward Movement is scarcely the fitting time for this.

R. WARDLAW THOMPSON.

BY THE EDITORIAL SECRETARY.

THE Home Secretary's Notes must this month be omitted. As already known to many of our readers, Mr. Jones has been laid aside by illness. At the end of January he caught a very severe cold, which completely mastered him and kept him a prisoner. He is now better; but, at the time of our going to press, is still unable to discharge his official duties. Ere the magazine is in the hands of our readers, however, we trust that he will be convalescent.

HE wishes me to remind treasurers and secretaries of Auxiliaries, and all contributors whose annual subscription has not yet been paid in, that the Society's Financial Year will close on Thursday, **March 31st**, and that all contributions to be included in the year's accounts must be received at the Mission House on or before that date. Great disappointment is felt when contributions arrive too late for inclusion in the year's accounts. To prevent this, the Home Secretary desires to emphasise the necessity for careful attention to the foregoing announcement.

THE Home Secretary also desires me to announce that, on and after March 31st, all contributions, remittances, and payments to the Society should be made to his successor in office, the Rev. A. N. Johnson, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; to whom, also, offers of service, requests for deputations and other Home Office business should be sent in.

A STEADY current of applications for the New Year Offering Gifts Book has set in, and seven thousand copies are already in the hands of successful collectors. Our young friends are doing well.

BUT the striking feature of the Publication Department's experience during the past month has been the demand for the Self-Denial Envelopes and Leaflets. The resources of our printers and of our own warehouse staff have alike been heavily taxed. Had faith in the scheme been stronger, doubtless our first order would have been made five or six times as large as it was. The proposal has awakened widespread interest, and if the pecuniary results are at all commensurate with the orders for envelopes, a very substantial addition to the year's income will be secured.

THE Lower Clapton Congregational Church, finding the week generally observed likely to clash with other objects, ante-dated it, and made the week beginning February 7th their Self-Denial week. As the result of this, a sum of nearly £33 was raised.

ONE result of the reviving interest in the Society's work is a constant demand for the Annual Report. Naturally enough, people who are asked to give more wish to satisfy themselves as to the character and extent of the work that is being done. This, to some extent, accounts for the demand. But many requests have been for copies which would provide material for addresses, lectures, and discussions on the Society's missions—a use to which the Report admirably lends itself.

UNFORTUNATELY, our supply of the Annual Report for 1891 is all but exhausted. We have got to the end of the complete copies—those, that is, which contain the full lists of contributions; and even the stock of abridged copies is very low. I shall be grateful for the return of all unused copies, or such as are no longer needed. They may be addressed, to me at the Mission House, 14, Blomfield Street, E.C. GEORGE COUSINS.

SIR J. RISDON BENNETT, M.D., F.R.S.

JUST before midnight on December 14th, 1891, when the January number ^c of the CHRONICLE was already in the hands of the printer, Sir J. Risdon Bennett, M.D., LL.D., F.R.S., passed away at the age of eighty-two. During the greater part of his long life he had been officially connected with the London Missionary Society, having been a Director for over forty-five years, and its consulting physician since 1856. But his interest in our work dates even further back, and was, in fact, hereditary. He was the oldest son of Dr. James Bennett, for many years pastor of Falcon Square Chapel, and in his day a notable man among Nonconformists, popular as a preacher, and author of many works, of which some are still held in esteem. Dr. Bennett was the favourite pupil of Dr. Bogue, of Gosport, whose biographer he became, and, like most of Dr. Bogue's students, his missionary ardour was fired by the contagious zeal of his master.† In his earliest charge at Romsey, Hants, where Sir Risdon was born, he set his people vigorously to work on behalf of the London Missionary Society, then quite recently established; and when, in later years, he filled a metropolitan pulpit, he became a Director, and for two years, in conjunction with two other ministers, discharged the duties of Foreign Secretary, of the Society. Growing up under the training of such a father, it is not to be wondered at that as soon as Sir Risdon settled down in London he began to show his interest in the Kingdom of Christ; to avow himself its subject, quietly and unobtrusively, as was his wont, but without any effort after concealment or even desire for it; and to seek to extend its borders by lending the weight of his personal character, his growing influence, and, as opportunity was afforded, his own activities to societies which, like ours, wear no badge of denominationalism, but work under the broad banner of the Lord Jesus.

Outside his own domestic circle Sir Risdon lived mainly a professional life, and its outstanding events are, therefore, such as mark his progress towards the eminence he attained with little human aid except from his own talents and his indomitable resolution. Having studied first at Paris, and afterwards at Edinburgh—where he took his M.D. degree in 1833—he travelled for a year on the Continent with Lord Beverley (who afterwards became Duke of Northumberland). He formed the intention, at this time, of beginning practice at Rome, but after a few months' experience altered

his plans, and returned to England. By the introduction of Lady Beverley he obtained the appointment of family physician to Lord Aberdeen, and spent the Parliamentary recess of 1836 and 1837 at Haddo House, in Aberdeenshire. His first public appointment was that of physician to the General Dispensary in Aldersgate Street; and in 1837 he became Lecturer on Medical Jurisprudence, and subsequently on the Practice of Medicine, at Charing Cross Hospital. Among his pupils he numbered at least two who afterwards became famous—Professor Huxley and David Livingstone. Livingstone had, at this time, already been accepted by the Directors of the Society, and, while waiting for a definite appointment, was occupying his leisure by such studies as would better equip him for his work. He attended Dr. Bennett's chapel, and thus became acquainted with his son, in whom he inspired both admiration and affection, and who became his life-long friend. Much of the interest of Dr. Blaikie's "personal life" of the great missionary and traveller is due to Sir Risdon's "recollections" of him; and Livingstone cherished to the last sincere gratitude for the assistance he received at this time in his medical studies either from Sir Risdon himself or through his instrumentality. In 1843 he was requested to join the staff of St. Thomas' Hospital, and he remained attached to it for many years; becoming a governor on his retirement from active service as a physician. In 1845 he was elected Fellow of the Royal College of Physicians; and, after serving the College in various honourable capacities, he received the highest honour its Fellows have it in their power to bestow in being elected President in 1876. A circumstance which made his election notable was that he was the first President who had not graduated at Oxford or Cambridge. It seems almost to have been the rôle of his family to break down the fences of traditional privilege, for it was his brilliant son Risdon who, after a severe contest, was elected the first Nonconformist President of the Cambridge Union in 1864. Sir Risdon held his high office by annual re-election for five years; and in 1881, on his retirement, acted as Chairman of the Organising Committee of the Seventh International Medical Council—a post for which his powers as a linguist gave him exceptional fitness. In 1878 he received the degree of LL.D. from his own University of Edinburgh; in 1880 he was elected a Fellow of the Royal Society, of which, later, he became a Vice-President, and in 1881 he received the honour of knighthood.

In this rapid survey of his professional career many of the public appointments he held have not been so much as mentioned; and when we consider that, to the labour all these involved, were added the work and anxiety of a large private practice, it will be evident that not much time or strength was left him for other philanthropic or religious work. Yet, in all these public employments he was adorning the doctrine of God our Saviour, not only by the high standard of his own personal piety, but also by exhibiting in his own person the

* No one regrets more than the Editor of the CHRONICLE the apparent delay in the appearance in its pages of a tribute to the memory of the late Sir Risdon Bennett. He deems it right, therefore, to explain that this brief paper was prepared for the February number, and was only held over because the portrait, without which it would have been incomplete, was not ready in time.

† "The tutor's great soul was set on the conversion of sinners abroad; but he could not bear the thought that any should perish for lack of knowledge at home."—Richard Knill.

union of the great powers and high attainments which won for him his place in the front rank of men of science, with the humble faith of the sincere Christian who looked for salvation only through the atoning sacrifice of the Lord Jesus Christ.

But even in his busiest years Sir Risdon could always find, or make, time and opportunity for avowed and direct service to Christ. Himself, by birth and conviction, a Nonconformist, and unwavering in his attachment to Congregational principles it was to work that was catholic that his sympathies went out most readily. At the time of his death he was the oldest member of the Committee of the Religious Tract Society, on which he had sat for over thirty years, winter or summer, and, almost to the very last, he rarely missed the weekly meeting of this Committee at eight o'clock in the morning; and his freedom from bias, clear judgment, and ripe experience led his colleagues always to place the very highest value upon his opinion. The Christian Evidence Society, the Victoria Institute, and many other kindred societies had the benefit of his active co-operation; and every good cause could count on him as a wise, sympathetic, and helpful friend.

We ourselves are distinctly poorer through his gain. During the many years of his work with us, and for us, almost all our missionaries have become personally known to

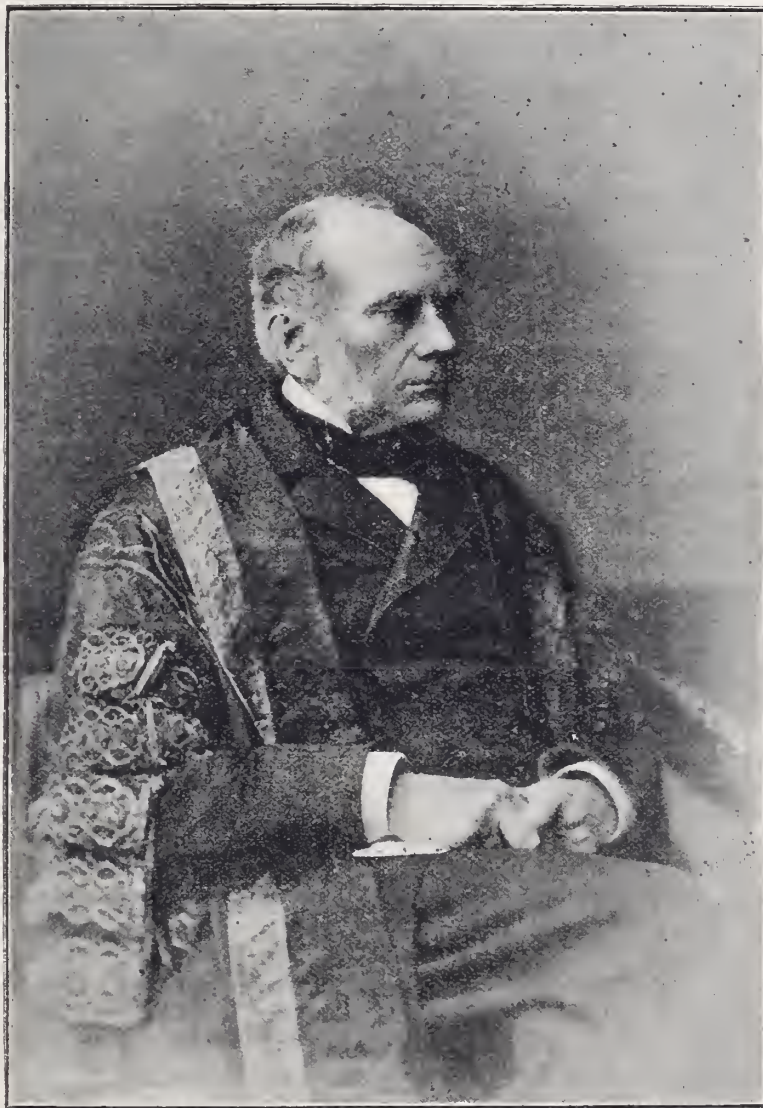
him, and have found in him not only a skilful physician and a wise counsellor, but one who shared the interest in their work, and who could identify himself with their eager hopes to be pronounced fit for active service in the field. To many

a far-off station the news of his death will bring a pain that would surprise those who had never divined the warm and sensitive nature that lay concealed behind the somewhat reserved manner with which he faced the world; and to many of our missionaries the homecoming will look a little less bright when they realise that they will not again grasp the hand of the beloved physician until their work, too, is done, and he extends it, with the old sweet smile, to greet them with a welcome to the presence of the King.

At the meeting of the Board of Directors, held on 15th December, 1891, the following resolution was passed and recorded on the minutes, a copy being sent to Lady Bennett with an expression of the sincere sympathy of the Directors with her and her family in their bereavement:—

“That the Directors have received with very great regret the information of the decease of their distinguished and beloved colleague, Sir James Risdon Bennett, M.D.,

L.L.D., and desire to express to Lady Bennett and the other members of the family of Sir Risdon Bennett their very sincere sympathy in their present great sorrow.



Sir Radm Bennett

"Sir Risdon Bennett had been associated with this Board, as a Director of the Society, almost without interruption since 1847.

"In 1856 he became one of the consulting physicians of the Society, and from that time his eminent professional skill and his large experience have been placed at the disposal of the Society most unstintedly, and have proved of very great and constant value.

"The Directors are gratefully conscious that it was not alone, nor chiefly by the exercise of his professional skill, that their honoured friend assisted them. His uniform kindness, his friendly counsels, and his evident deep sympathy in their work won for him the regard and the gratitude of the missionaries of the Society, and greatly enhanced the value of his services. The Directors rejoice in the long life, the high attainments, and the strong and gracious character by which Sir Risdon Bennett served God and ministered to his fellow-men. They pray that his family now mourning his loss may be comforted by the remembrance of his useful and honoured career, and also by the assurance that he has passed into eternal life, in the presence of the God whom he served, and the Saviour in whom he trusted for salvation."

CHRISTMAS AT A MISSION STATION IN TRAVANCORE.

IN the many greetings which come from home at the above season of the year the question is often asked: "We wonder what sort of a Christmas you will have? It must be very different from ours." It may, therefore, be of some interest if I describe how Christmas was spent at Neyoor, the head station of one of the districts in the native State of Travancore.

A few days before the holidays there was great excitement, caused by the arrival of a large box of toys sent for our school children this year by kind friends at Stourbridge. Oh! the chatterings, the surprises, the delight and astonishment as these things were unpacked and displayed upon the verandah. Tops and dolls, Noah's arks and trumpets, tea sets and looking-glasses, knives, forks, and spoons, things to play with, things ornamental, and things useful lay about us in such rich profusion that we did not know where to put them. I send you a picture^c of the state of our verandah after this box was unpacked, so that you may see how rich we were through the bounty of English friends. For a few days after we were busy tying up the toys and preparing a Christmas tree, and two days before Christmas Day all the school children in the compound: about two hundred, were gathered together to take the things from the tree and have a pleasant time before they went for their holidays.

On Christmas Eve the school children, with the exception of those who were homeless, had all gone home, but we had our own little ones, who, of course, were anxious to have a

Christmas for themselves. At night, Santa Claus, in the shape of a loving mother, visited their cots and filled their stockings with presents, and very early in the morning we were aroused by their sounds of pleasure. Just after six o'clock in the morning, while the children were having their morning walk before the sun became too hot, I heard a shout of "Father Christmas is coming!" and, running out to them, I saw, coming up a path towards our bungalow, a tall, benevolent-looking, white-bearded, stout old gentleman. He had in his hand a large staff, and all about him, over his shoulders, round his waist, were tied toys innumerable, while his hands and pockets were full of letters. He came along slowly, as if burdeued with a weight of years, and at intervals he stopped and sounded a loud blast upon a penny trumpet. At last he reached our door, and, much to the astonishment of the children, he asked if there were any little ones here, because he had brought some presents for each. Then out of his capacious pockets he took letters, toys, Christmas cards for each, and, after telling us to be loving and helpful to everybody, and to remember whose birthday it was, he played us another tune upon his penny trumpet and departed. I managed before he went to get a picture^d of Father Christmas as he appeared to us on Christmas Day. Some thought that it was Mr. Alfred Fletcher, the son of Rev. Wm. Roby Fletcher, of Australia, who is at present here on a visit to us; but Mr. Alfred Fletcher is a young man, slender and full of life, while Father Christmas appeared old, stout, and at times burdened with all he had to bear. Perhaps some of your readers may be able to make this plain.

After he had departed the chapel bell rang for service, and the people of the village, clothed in their best, came in from all directions; some came in a procession, with music and singing. We had an hour's pleasant service, when Dr. Fry preached, telling us again the old, old story of how Jesus Christ came into this world a little child, leaving His home of glory in heaven for our sakes. He told us of the angels' song of peace on earth, and urged us to keep Christmas in our hearts by being loving and helpful to others.

Then home to breakfast. At the table the cards, which had come from home, were opened, and the senders talked about. What a variety they were! Here were cards from the little ones who have been obliged to go home on account of the climate; cards from the aunties and uncles who do a helpful work in taking care of them; cards from the grandmothers, who are getting very aged now; cards from friends who help us by the support of native teachers; cards from friends who love us; cards from friends who pray for us—until our hearts got almost too full to speak. God bless you, all our friends!

"Thanks for the sympathy you have kindly shown,
Thanks for each kindly word, each silent token,
Which teaches us, when seeming most alone,
Friends are around us, though no word be spoken."

Your Christmas will be none the less happy for your kindness to us. God will see to that.

^c See March JUVENILE.

At eleven o'clock we had a meeting of all the poorest people in the village—poor, aged women, upon whom life had beaten in storm, who had been left husbandless, childless in their old age; widows, with their fatherless children; men and women who have been thrown down in the battle of life; the poor, whom we have always with us, as our Saviour said. How many there are everywhere! They came to the number of fifty, and Mrs. Thomson gave them all enough rice for food for the day, and a little money to buy curry with. Then they were sent home rejoicing, after we had told them of the goodness of our Heavenly Father in giving us a Gospel for the poor.

At three o'clock there was a special meeting at Dr. Fry's bungalow for children who have no father or mother. Many people come to the Neyoor Hospital in the last stages of illness, and sometimes they die and leave their children destitute. Dr. Fry has gathered all these little ones together in an Orphanage, so that he has now eighteen children. They all came, had some games on the verandah for an hour, and then were sent away with their hands full of little toys. Besides this, the poor lepers in the Leper Home were not forgotten.

In the evening Dr. Fry, Mrs. Fry, Mr. Alfred Fletcher, Mrs. Hacker, and I all met at Mrs. Thomson's house, where she gave us our Christmas dinner. We had plum pudding, curry and rice, and many good things. After dinner we had some singing, conversation about Christmas in England now and when we were there, and at our evening prayers—we six Europeans, with none others near us for miles—we remembered the absent children, the dear mothers, the dear friends scattered through our home land, whose loving sympathy and help so much strengthen our hands as we try to win India for Jesus Christ. And so ends Christmas Day, 1891.

I. H. HACKER.

BIBLE TEACHING ON MISSIONS.—III.

BY REV. J. F. B. TINLING, B.A.

"Love ye, therefore, the stranger, for ye were strangers in the land of Egypt."—DEUT. x. 19.

WE do not read much about love in the Old Testament, and we are not surprised at the rare occurrence of the word. Yet love is too essential an element of truth to be absent even from its early manifestations, too necessary a motive of religious life to be foregone in the crudest service that can be accepted by God. Thus, even the narrow patriotism of the Israelite was not allowed to shut out all kind regard for those who were not of his commonwealth; and Moses, the divinely-taught legislator of emancipated slaves, contrasted with Aristotle, the brilliant moralist of Greece, who held that foreigners might be regarded as brutes.

But love, which was only the golden streak on the morning horizon of Israel, is the glow and brightness of the Christian

day; and, reading in this light the old words in which the God and Father of our Lord Jesus Christ began the training of His people in neighbourly sentiment and duty, we cannot but recognise that they call us to an incomparably wider and more effective service than was possible within the limits of the older covenant.

The command rests upon two great reasons, one of which is found in the revealed character of God, and the other in the experience of His people.

"I, the Lord, love the stranger . . . love ye, therefore," is the first appeal. He who "giveth to all life, and breath, and all things," not of necessity or debt, but of bounty, reckons the proof of His beneficence sufficient, even in the presence of His exceptional judgments in withdrawing His gifts from those who most grossly abuse them. It is the peculiar glory of God's people to resemble Him. This is more blessed than receiving the richest gifts. Therefore, in every dispensation, the voice of the Spirit says: "Be ye imitators of God, as dear children." Only by giving can we imitate the great and constant Giver. Silver and gold we may have none, but we have access to the unsearchable riches of Christ for ourselves and for all whom we can persuade to accept them. Strangers innumerable are within reach; for our missionary societies are the hands of our churches abroad, and they are ready to absorb our love in every form, and make every poor believer, who casts a farthing into the treasury, and every child who lisps a prayer for the children of Pagan lands, a worker together with God and a blessing to the world.

His own experience, rightly remembered, furnished the Israelite with another great reason for loving the stranger. He knew the heart of a stranger, for he had carried it in his own bosom through the bitter years of Egyptian slavery; and when the home around the Tabernacle of God and the free fellowship of the family of Israel contrasted with the dark background of memory, he was expected to prove his appreciation of grace by compassion for those who looked upon his joys without being able to share them.

No stranger is so much to be pitied as the homeless *soul*, and the soul of the home is God. Those who are at rest can say: "Lord, Thou hast been our dwelling-place in all generations." Heathendom is in this sad sense the great homeless land. Yet there is room for all its millions in the Divine Father's house; and upon us, who were ourselves strangers and foreigners, but are now fellow-citizens with the saints and of the household of God, is laid the solemn but blessed obligation of bidding them welcome in our Father's name.

MONTHLY PRAYER MEETING.

THE next gathering will be on Monday afternoon, March 7th. From 4 to 5 p.m. of that day we should again like to see the Board Room of the Mission House, 14, Blomfield Street, E.C., filled with friends of the Society met to pray. Information from the mission-fields will be given.



BY THE REV. R. BARON, F.L.S., F.G.S., ANTANANARIVO.

WHILST the London Missionary Society in Madagascar has its principal spheres of labour in the central provinces, there are numerous congregations in distant parts of the island, more especially where there are Hova settlements, which ally themselves with us, and who look upon the Society as their "father and mother." The majority of these congregations, however, owing to the fewness of missionaries in the island and the great demands made upon them by the work actually in hand, are either left entirely without oversight and care, or at most are favoured with a visit by a missionary at distant and irregular intervals. In the north-east, north, and north-west parts of the country there is a goodly number of such congregations, some of which have been visited by a missionary on one or two occasions, but the majority of which no member of our Society has hitherto ever seen. It was therefore deemed desirable by the Imerina District Committee that a deputation should be sent to these far off and often widely scattered congregations, to give them what aid and stimulus he could, as well as to examine the children learning in the various schools connected with the churches in Scripture knowledge, reading, &c.; and it fell to my lot to undertake this pleasant work.

A journey in Madagascar is an experience of a very novel character. There are not only no railways, but no roads in the island; neither are there any wheeled vehicles in which to travel. The only mode of conveyance is the native palanquin, called *filanjana*, which may be roughly described as a leather seat fixed on an iron frame between two long poles, and carried on the shoulders of four natives, with a relay of four when travelling long distances. A good waterproof and umbrella are of course

absolutely essential, as the traveller, not being under cover, is exposed both to sun and rain. It is a slow, wearisome, and back-aching mode of travelling. All the paraphernalia for cooking—viz., frying-pan, kettle, cups, saucers, &c., as well as bed, changes of clothing, candles, matches, a few simple medicines, &c., &c.—form the luggage, which, in tin boxes or native baskets, are also carried on human shoulders. When the journey is a very long one, the distance accomplished each day probably averages about twenty miles, a halt being made for the meal at



HOW WE TRAVEL.

mid-day. To manage all the bearers with their various and individual whims, to keep them from quarrelling and rum-drinking, and to maintain discipline among them, requires some tact, for they are merely children in character, with the passions of men. On the whole they are generally a merry and loquacious set, and much given to bantering one another. I need not describe the houses, or rather huts, in which we have to sleep; I need only

say that, as a rule, a well-kept English cowshed would be preferable.

Thus equipped, we left Antananarivo on the 26th of May, and, after a week's journey, reached Imerimandroso, Mr. Mackay's station on the shore of Lake Alaotra, in Antsihanaka. We stopped at various places in that province, and saw on every hand evidences of the good work carried on by our two brethren, Messrs. Stribling and Mackay. We stopped for a day's rest at Imerimandroso, then turned eastwards, and after five days' journey

these seriatim, I must only remark on some of the more important.

Fenoarivo is a large village about fifty miles to the north of Tamatave. Near it are two other villages of some size, and in each of the three there is a church. There is one day-school in which the children belonging to each of the congregations are taught. The teacher had been ill for some long time, and, consequently, the attainments of the children were not what they would otherwise have been.



A VILLAGE ON THE COAST.

through very beautiful, mountainous, and in great part forest-covered country, we reached Fenoarivo, on the east coast, where my work properly commenced. From Fenoarivo to Antomboka, the farthest point of our journey northwards, is about four hundred miles in a straight line, the road following the coast nearly all the way, a considerable portion of it being along the sand of the sea-shore. Between the two places there are forty-four churches and schools; but as it would be too tedious to speak of all

At the capital of Vongo province, I found, in the Governor, an old friend of mine. He was formerly an evangelist in Imerina. It was pleasing to see that his interest in the work of God was still the same now that he was a governor as it was when he was a simple evangelist. I found that he was using his influence in the right direction, and that he was doing what he could to further the educational and religious welfare of those under his charge.

The province to the north of Vongo is Mananara. Though this includes a very extensive area, there are only two churches and one day-school in existence. I am sorry to say that I did not meet with a single individual, from the Governor downwards, who took any interest whatsoever in religious or educational matters, and there can be no doubt that, were the ruling powers in the island to abandon their profession of Christianity, the two congregations and the school would quickly become things of the past. The pastor of the church in the chief town of the province seemed to me to be about the most incapable and lifeless individual in the whole congregation, and, indeed, he seems to have been elected to the post on the ground that he was unfit for any other position! In the school referred to, within a hundred yards of the Governor's residence, only three children were able to read. I met with the people connected with the congregations on more than one occasion, spoke to many of them individually and addressed them bodily, and trust that my efforts will not be entirely fruitless.

North of Mananara is the province of Maroantsetra. In this province there are seven churches. The first we met with was that at Andrantobe, the state of the church here being at a very low ebb indeed. In fact, the mere pulpit may be taken as typical of the character of the church, for it was nothing more nor less than an empty brandy case turned upside down and placed on four sticks about a yard high! (I may say, by way of parenthesis, that, at another village, the pulpit was a large empty rum barrel turned bottom upwards!)

Ratsiba, formerly the teacher at Ambatondrazaka, in Antsihanaka, is stationed at Isoanierana, the capital of the province, as evangelist. Both he and his wife are exceptionally earnest Christians, and the fruits of their work, although they have not been settled there more than a year, are already apparent. Ratsiba went with me through his district, and together we visited the churches under his care. We examined the schools, conversed with numerous individuals, and preached to the congregations. Preaching, however, in these out-of-the-way places takes the form of simple talk on some of the elementary Gospel truths; formal addresses would be totally out of place.

The next province we entered was that of Anonibe, in which there are twelve churches (or rather preach-

ing stations), all under the care of Andriamitia, a Betsimisaraka evangelist supported by the Native Missionary Society (*Isan-enim-bolana*). I was grieved to find that this man's work had been a failure, that the majority of the churches and schools under his care had never been visited by him, and that all the people, without a single exception, pronounced him to be thoroughly lazy. I reported this to the Committee of the *Isan-enim-bolana* on my return to the capital; they, however, after admonishing him, allowed him to go back to his work at least for twelve months on trial. If the decision had been left with me, I should have had no hesitation whatever in giving him instant dismissal, for, in my opinion, little mercy ought to be shown to those occupying such responsible posts who prove to be so utterly unworthy.

It was delightful to meet with the pastor of the congregation at Antalaha, the most advanced church in the whole province. I had long conversations with him, all of which deepened my respect for him. He is known far and wide as a man of strict integrity and honour, and an upright Christian trader. Here he is, in this out-of-the-way place, enveloped in an unholy atmosphere of impurity, drunkenness, and heathenism, without the spiritual stimulus of congenial companionship, and yet retaining the character of a truly religious man. He was formerly a slave, but being a man of intelligence and energy, he managed by trading to save a few hundred dollars. When he wished to redeem himself, his master took the opportunity of completely fleecing him, demanding from him about *twelve times* the ordinary price of a slave for his redemption!

During our journey along the shore in the province of Anonibe, we saw a number of Betsimisaraka graveyards. The coffins, which are exactly the shape of large dog-kennels, are placed under the trees by the sea-side. In one of these graveyards we counted thirty-six such coffins. At another place on the shore we witnessed a sight which I have never seen before. A group of twenty or thirty men and women were seated on mats, with a grey-haired old man in the centre. We went up to see what they were doing. They were making a vow. Someone was dangerously ill, and the people, led by the old man, were offering prayer to God and their ancestors (and also getting drunk in the process) that the sick one might recover, promising an offering of an ox and rum

should their prayer be answered. Erected before them was a frail wooden stage, about four feet high, composed of four sticks fixed in the ground in the form of a square, and about a foot apart. On the top was a small framework made of bamboo laths. On this were placed a plate of rice and beef and three small cups, one containing beer, one rum, and one honey. On the ground around the stage were the head of an ox recently slaughtered, with blood sprinkled about, another plate of rice and beef, a few spoons made of the leaves of the Traveller's Tree, a piece of cloth without a seam, and a small fire in a broken potsherd. The Betsimisarakas have the firmest belief in the living presence of the spirits of their ancestors, and different things are tabooed, pigs and lard especially, with many of them, as offensive to their departed friends, so that one often has to be careful not to bring lard into their dwellings. In one house, where my cook used lard in frying a fowl, the landlady got into a state of fright, and sent the cook to say that if I didn't give her a little money, her child would be ill! But in another house there was quite a scene. The good lady discovered that lard was being used in cooking. She at once became ill, in fact shaken into paroxysms by unseen spirits! She was in the adjoining apartment to mine. She had been in this condition an hour or two before I became aware of it. I thought for a time from the sounds I heard that someone was calling geese; at last the strange and continued hysterical chuckling led me to go and see what the matter was. I found the woman on her knees on the floor, with open hands turned upwards, her eyes rolling, and her whole body in a tremor, while she gave vent to the strangest gibberings and jabberings I have ever heard. If ever woman was possessed, she was. The poor husband sat near her in the most helpless misery. He had tried to cure her by burning some incense (gum copal?) before her, but, having failed, he asked me if I had any remedy. I said I would try to concoct something. I could think of nothing better than throwing, unnoticed by her, half a cup of cold water in her face. So I brought the water, holding it behind my back. "Now, Ramatoa," said I, "I am going to cure you. Don't be afraid, you'll soon be well." I dashed the water in her face, and, when she recovered from the shock, I said: "Now you are better, are you not?" She replied: "*Maiva, maiva*" (better,

better). "All right," I said; "now I think I can give you something that will quite complete the cure, but wait a little while." In about five minutes, I gave her a small piece of money, more as a corrective to the first rather rude remedy than anything else, the man saying, to soothe his poor wife: "The Queen has given you some money; he is a friend of the Queen." I then asked her how she felt, when she replied: "I'm cured, God bless you."

(To be continued.)

THE OPIUM TRAFFIC.

A MEMORIAL TO LORD SALISBURY.

THE Directors, viewing with profound regret and alarm the evidence which has reached them of the rapid spread of the use of opium and its products among the native populations of various parts of the Indian Empire, have memorialised the Government on the subject, praying them at once to intervene and extend to the ignorant, the weak, and the tempted in that country the same protection which is accorded in Great Britain, by bringing the sale of opium and all its products in India under restrictions as close and careful as those under which the sale of all poisonous drugs is regulated here, and by instructing the Indian Government to immediately prohibit the growth, manufacture, and sale of opium in that land, except for strictly medicinal purposes. The Directors maintain that the unrestricted use of the poisonous drug is producing untold physical, mental, and moral evils, that it leads to immeasurable degradation, misery, and impoverishment, and that, from the subtle and insidious nature of its influence, it becomes one of the most dangerous enemies to all intellectual and spiritual progress. The knowledge that the Government of India not only permits its free sale without effort to check it, but is actually the monopolist in its production and sale—encouraging and in some cases pressing the sale for the sake of the revenue which it produces—is humiliating to us as a nation. The exportation of opium from India under its present conditions should also be entirely stopped, because that which is so prejudicial to the people of India cannot but be equally injurious to the people of China and of other lands.



CHINA.

EXAMPLE, THE Rev. J. Sadler, after making a
 RETROOF, AND out a pretty extensive "Forward" pro-
 COURAGE. gramme, and reports one or two interesting
 incidents:—"Two men have induced
 opium smokers to give up the drug by themselves giving up
 the use of tobacco. The heart and will of the opium victims
 were affected by the self-denying love shown them." "In
 one village, where force was used to make a convert return
 to heathenism, the persecutor was cooled down through
 being bitten by a tiger. This was regarded as an interposi-
 tion, and the persecutor would now be a Christian if he
 dared." "When out one day for fresh air near the river,
 I was glad to discover a friendly youth who is praying for
 the Holy Spirit, and showing himself proof against the
 ridicule of old companions."

INDIA.

BERHAMPTON NOTES. IN his "Berhampur Notes," the Rev. W. G.
 Brockway tells us that the workers there
 feel that they have begun the New Year
 brightly. The arrival of Miss Tuck has
 enabled them to complete the arrangements for Miss Blom-
 field's new work at Geagunge, ten miles away. It was hoped
 that it would be commenced in February. "Our special
 New Year's work has been a week of evangelistic services,
 from January 10th to 17th, at our Khagra school. We had
 had special meetings for prayer beforehand, and also during
 the days of meeting; thus we made known our work to
 God. By printed advertisements, which (with English and
 Bengali tracts) we distributed almost all over the town, we
 made it known to man. From five to six each evening we
 had Bengali preaching in our school compound, and at
 6 p.m. an English service in the school hall. From first to
 last the attendance at both services was most encouraging.
 Outside we often had 200 standing or sitting, and probably
 400 heard the Word or received a tract each evening."

BAPTISM AT MIRZAPUR. THE baptism at Mirzapur at Christmas
 time, which so greatly encouraged the new
 workers on their arrival at that station, is
 thus referred to by Miss Hewlett:—"On
 Christmas Day we baptized a woman who
 had long been under instruction. Miss Waitt has been

mainly instrumental in bringing her to a knowledge of
 Christ, and at last she has had the courage to break through
 the bonds of an Indian zenana life and confess Christ before
 our Christian congregation. She had long had the faith,
 but the ordeal was so appalling to one brought up in her
 seclusion that for a long time she could not face the terrible
 publicity of a public baptism. She has been a teacher in
 one of my girls' schools for about six months."

THE following is Dr. Fry's budget:—A
 TRAVANCORE petition is being forwarded to the House
 NOTES. of Commons by Christians and others from
 Travancore, urging the cessation of the
 Indian opium traffic. Rev. A. L. Allan, Nagercoil, has taken
 charge of the matter. It is expected that 20,000 signatures
 will be obtained.—Eight lepers were baptized at Neyoor, in
 the leper ward, by Rev. I. H. Hacker, on December 27th.
 One of those baptized was a boy only fourteen years old.
 —At Nagercoil, on Sunday, January 3rd, 1887 communicants
 sat down to the Lord's Supper, and there were twenty-seven
 baptisms in connection with the Nagercoil Home Church.—
 On the same day, at Neyoor, about 650 were present at the
 Lord's Table, forty-five new members having been received
 on the same day into the church. Amongst these were two
 belonging to the family of a devil-dancer, whose demon-
 shrine, at their own request, was razed to the ground by
 Rev. I. H. Hacker a few months before. Of the same
 family also fourteen were baptized, the total baptized being
 eighty-five, of whom about half were adults and half chil-
 dren.—All the missionaries united in an evening meeting at
 Nagercoil on December 29th, and the next day there was a
 united gathering of Bible-women and other female workers,
 130 being present. This meeting is now to become an
 annual one, and henceforth it will be entirely confined to
 women.—At Kalliangardu, in the Nagercoil district, a new
 chapel was opened on December 29th. A portico, tower,
 and vestry are still needed, and help towards this would be
 very acceptable.

DEATH OF
A CHRISTIAN
BOY.

IN a letter to the Rev. S. Mateer, now in
 England, one of the Trevandrum catechists
 says:—"Our Job, the converted boy from
 Vembayam, in the boarding-school, who
 took prizes for good conduct for several
 years, died lately from fever. He was two weeks in the
 Civil Hospital. When I last visited him, seeing that his
 recovery was hopeless, I asked him concerning his spiritual
 state, when he answered with tears: 'Satan has fought his
 best to drag me to hell, but Jesus has not given me up. If
 I die I shall go to Jesus.' I was distressed that we should
 lose such a good boy, but I knelt down by his bedside and
 praised the Lord for giving such comfort to the poor but happy
 youth. While he lived he was a devoted Christian, and
 now that he has died I am sure he is with the Lord. Glory
 be to God for ever!"

MADAGASCAR.

MR. J. G. MACKAY writes from Antsihanaka :—"We have been plunged into great grief here by the burning of the new hospital last Wednesday morning. We were at the time rejoicing in the then very near completion of the roof, which had taken a great deal of trouble and anxiety on account of the rains. First a collection had been made on the Sunday after the 'Fandroana' in all the churches in Antsihanaka (except Ambatondrazaka), the result of which was 71 dollars odd, and which at the Isan-cnin-bolana last week was increased to 100 dollars from its funds. You will understand that that is a considerable sum for these weak churches, and we were very thankful. Altogether, the Malagasy here have paid *nearly a third* of the money (in material and coin) of all expenditure on the hospital to date—viz., 200 dollars—the full expenditure so far being 600 dollars. Well, the evangelists and teachers, on the Monday and Tuesday following the Isan-cnin-bolana, set to work, and, though it was 90 degrees in the shade, two out of five parties, into which they had divided themselves, had finished their part of roofing the south ward, and had gone. On the Wednesday morning, at about two, that which we had been at work on for the past six months was a roofless mass. The loss is about half the expenditure—viz., 300 dollars. We caught a man in the crowd, or rather the local authorities did at my suggestion, and he has since confessed to having been hired for £3 14s. to do the deed. Through his information, which corroborated my own opinion, certain people in town here have been arrested, notably a merchant, Ramanana, whom I had advised in a friendly way a week before on selling spirits. Meantime, Government officers came from Ambatondrazaka, and broke all the spirits in the town. He took it that I had told the Government of him and the bottles I had seen, &c. All the parties arrested are to be taken to Ambatondrazaka to-morrow. I have let the Executive know. The authorities are doing their best, Raboony having sent his second in command and others to investigate, &c.

"The people generally are very 'mocabele.' Some wept when they came up, either at the time or afterwards. Very fortunately, we had Andrianarana and Andriantoandro, our two best evangelists, here at the time. They, both in action and advice, have been invaluable, and I cannot thank them too much."

GOOD NEWS FROM ISOAVINA. Our friends, Mr. and Mrs. Peake, who occupy that station, have been gladdened by a number of their young people openly confessing Christ. After long waiting the blessing has at last come. This is the happy fruit of a special service conducted on Christmas Day by

the Rev. J. Peill, who has been so very useful in the recent religious movement in Madagascar.

LETTERS have just reached us from Solary (St. Augustine's Bay), describing the joy caused by the arrival of the first shipment of shirts, *lambas*, and quinine, sent by the Christian women of Central Madagascar

to the naked and half-starved Hova soldiers there. During the early months of the year, at the invitation of Miss Bliss, the women of Antananarivo, hearing sad accounts of the destitution of many of the soldiers at Solary, set to work to make good strong calico shirts, &c. The enthusiasm called forth by this effort was most gratifying. The capital became for a time a great Dorcas Society. As many as 1,376 shirts and 930 *lambas*, together with fifteen bottles of quinine from the women of Mr. Rowland's station, with other presents, were contributed. The money value of the whole was about 1,500 dols. The distribution took place under the care of the Norwegian missionary, the Rev. J. Rostwig, the Governor, and two Christian officers well known here. The most miserable and destitute were the first to receive the welcome gifts. Mr. Rostwig writes to Miss Bliss : "It is impossible to express my feelings of thankfulness." Some of the Christian officers at Solary have at the request of the heathen inhabitants (the Vezo) opened a school, in which they themselves teach every Monday, Wednesday, and Saturday. Applications for lesson-books and slates are thus coming from a people who hitherto cared for little but oxen, guns, and beads.—Rev. W. E. Cousins.

AFRICA.

FROM the Rev. D. P. Jones, Fwambo, we learn :—"The village here is gradually extending. We have now seventeen families living around us. Our Sunday services are becoming continually more interesting, for every face is now known to us, our audience being always the same one. In order to teach them Scripture I have lately opened a Sunday-school—not one after the pattern of the English Sunday-school, for few of our scholars know the alphabet. Those that attend are mostly grown-up men and women, and the method of teaching is that of catechising. The questions are invariably interspersed with explanations, most of which have reference to their own surroundings. The life of one of the patriarchs, related in a homely Kimambwe style, is very interesting to them, and appeals strongly to their ordinarily dull intellects. There is much resemblance, in fact, between the customs and habits of the Jews of the old dispensation and their own, and what things are not very clearly understood by us in England are here daily expressions or constant occurrences. This last week I have added six more hymns to our scant collection. They are rough translations of

'Safe in the arms of the Jesus,' 'Behold Me standing at the door,' 'Work for the night is coming,' 'The half was never told,' 'Art thou weary?' and 'Ye nations all.' The words are simple and inartistic, but the tunes are such as the people like, and are sung heartily."

THE Rev. W. A. Elliott, of Inyati, writes:—"I was very much impressed by a passage in Dr. Fairbairn's speech at the Congregational Union missionary meeting at Southport, wherein he spoke of the missionary as 'standing face to face with the obstinate rock, and the dead, dumb, stone wall.' A perfect description of our position! The other Sunday we were talking with some men after service, and in continuance of our conversation I asked one, Tobo, if he were not afraid to die. He replied, as any ripe Christian might have replied: 'I should be glad, for then I should go to be with Jesus.' This man is heathen to the core, steeped in superstition. And again, on another occasion, I was speaking to another group as plainly as I knew how, urging on each one individually that it was his business to seek the mercy of God for himself, and not to hide himself amongst the mass of follow-sinners. Earnestly I tried to rouse some feeling of sin in their hearts. 'Are not your slippers made of snake skin?' So replied one of our most constant adherents, who can read well and write very fairly. Dead, dumb, stone wall indeed! May God in His mercy shatter it to its foundations! He alone can do so. Pray for them, brethren!"

NEW GUINEA.

IN the course of an interesting report on his visit to Thursday Island and the Fly River, the Rev. J. Chalmers includes the following census returns, which he procured from the returning officer on Thursday Island, as follows:—Saibai, 242; Yorke, 95; Dalrymple, 62; Stephen, 26; Darnley, 137; Murray, 340; Mabuiag, 195; Badu, 124; Moa, 92; Tauan, 30 (as given by teacher); Boigu, 130; total, 1,473. Mr. Chalmers also gives the following characteristic description of a May meeting on Mabuiag:—"Next day we stood away before the wind and anchored at Mabuiag about noon. That was the 22nd, and great were the preparations for the May meeting on the morrow. Many shelling boats had come in, all prepared for a right good time. Fourteen dugong had been caught, and wherever one went it was dugong. I found the natives of Badu and Moa at the settlement. The former complained that they had no 'May' on their own island, and many would not come over, because we were making Mabuiag the chief place, and they thought themselves as good as Mabuiag. After a good deal of talk I arranged that in future New Year and May meetings should be held

in turn on Mabuiag and Badu. I found that of the 92 of the population on Moa, 19 were church members.

"They were accustomed to have races at the 'May.' 'No gammon: woman run, man run; womans he get shirt belong woman, and man he get shirt belong man.' Great quantities of food were brought in from all round. That night we had a large crowd to evening prayers around the fire in the cocoanut grove. It was a strange, weird sight. Next morning early all were astir, young and old, cooking and getting all ready. About eight o'clock the bell rang, and then away to dress. At 11 a.m., old and young assembled at the western end of the village, and marched in procession to church, all singing. The church was soon full to overflowing. We began the service with singing and prayer. The night before we had decided to appoint a deacon for Moa, and a tall, fine-looking man, named Dua, highly spoken of by teachers and people, being elected, we set him apart for the work of looking after the church there. For a long time no children have been baptized here, and thirty-five couples came to the front and had their children all baptized. Following that, we received into church-fellowship—from Mabuiag, four women and one man; from Badu, one woman; and from Moa, one woman and one man. Now began the great work of the day. Plates were put in front of me, a long line was formed, which passed through the church and out at the end door, after having placed their contributions for the Society on the plates. The interest was very great. All contributed, old and young, living and many dead. Mabuiag gave £25 5s.; Badu, £8 7s.; Moa, £2 2s. Total, £35 14s. They expressed themselves as very sorry it was such a small amount this time, but: 'No got money now. No plenty shell, no plenty beche-de-mer; bye-and-bye you see; suppose plenty, my word, no gammon, plenty money; go along *suiete* (Society).' We are very much behindhand on our side, but then we have got no money at all. The Maipuan were intensely interested, so were two boys I had with me. A few days after, when we had left Saibai, the eldest Maipuan came to me, in the cabin, with two shillings that had been given him on Thursday Island, and wanted me to take them as his share for the Society, as they had been thinking it over and felt ashamed. The Maipuan are all still heathen, savage, and cannibals, quite untouched by the Gospel. We finished in church about 1 p.m., and, after a rest, to the feast."

SOUTH SEAS.

AFTER reporting the expected death of Aperau, "one of the first race of teachers trained in the Rarotongan Institution—a man of sterling worth and Christian character, who has served his Master with his whole strength, and, after a long life of service, has now entered into his rest," the Rev. W. N. Lawrence says: "Our Institution (Rarotonga) and school work

is being carried on day after day with good results. I had a letter from Mr. Chalmers asking for more men for New Guinea. It pained me much to have to ask him to wait, but he carried off all the men at all fit to go out of the Institution when he was here. In a month or two I expect to take in seven or eight new students who are at present serving a probation outside, to test the sincerity of their desire for the work. The difficulty is that all want to go to New Guinea, and to remain in the Group is counted the greater sacrifice. I may say that I had to compel Aperau's successor to go to Mitiaro. He is a very good man, a half-caste from Rurutu—just the kind of man we want in the Group; but, unfortunately, he is not very strong.

"I think I shall be able to send away the second volunteer to Peurlhyn next week. I think I told you that the delay occurred on account of the death of the young man who first volunteered to go there."

JAMAICA.

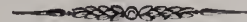
THE Rev. J. Watson, of Whitefield, Porus, Jamaica, has sent £7 for the Central African Mission, which has been mostly raised by the Young Men's Guild, and the greater portion from a provision field that they cultivate for the Central African Mission. Mr. Watson expects to send a few pounds more in March, when another crop of yams will be sold. The Rev. G. H. Lea rendered valuable help during Mr. Watson's absence in England, and has been doing good work at his own station. He has laid the corner-stones of his new church at Brixton Hill, and on that occasion had an exceedingly successful meeting, the collection amounting to over £90. Mr. Watson says in conclusion: "This week is filled up with missionary meetings, as most of the churches take advantage of the Christmas holidays for the purpose."



HOW MR. PARKER ESCAPED FROM THE REBELS.

THE Foreign Secretary has just received from the Rev. J. Parker a copy of a diary kept by him while hiding as a fugitive during the recent rebellion in Mongolia. When at Ch'ao Yang, on the night of November 12th, his native preacher entered his room with a very excited face and told him that the Yamen had just received news that 2,000 mounted robbers were attacking some villages thirty miles to the north. Next day it was ascertained from scouts that the rumour was true, and messengers were sent southward and eastward for more soldiers. At daybreak on the second morning, the frequent firing of guns was heard, and word was passed: "The robbers have come." "It does not take a Chinaman more than a minute to dress," says Mr. Parker,

"but I think I surpassed a native in robing myself that time." Bravely and quietly, his boy packed up a few things and they left the city. As they got on to the plain on which Ch'ao Yang stands, they could see three great streams of fugitives stretching a mile ahead. It was pitiful to see these poor people running away from their homes, many with just thin summer clothing on, the day being miserably cold, with a north wind and snow. There was only one place to which they could flee, and that was the cold, bare mountains. After two days' journey in the direction of Ta Tzu Kou, Mr. Parker, who was also accompanied by his native preacher, then decided to return and throw himself upon the kindness of a friendly Chinaman, who had given them shelter on the first night. This turned out to be the wisest course, for had he tried to cross the mountains he would only have gone into the very teeth of danger. After ten days' stay, his boy brought word that the soldiers had entered Ch'ao Yang, that the rebels had been defeated, and had retired to the north. Next day, the little party reached Ch'ao Yang, and found their property safe. Some of the Christians had returned, and none of them had been harmed. The soldiers had beheaded some 200 rebels, and for nights there was scarcely any sleep to be had for the howling and barking of dogs feeding on the bodies. The city was like a place of death. The soldiers again proved victorious over the rebel camp, the occasion being memorable for the fact that cannon was then used in that part of the country for the first time, and greatly astonished the natives. The troubles did not end here, however, for reports came in daily of the gathering of three large bands, whereupon Mr. Parker determined to get away at all hazards and make for Tientsin. After travelling three miles, he fell into the rear of a company of soldiers who were taking the spoils of the battle to Chiu Chou. There he met Dr. Brender, of the Irish Presbyterian Mission, who kindly lent him money, which enabled him to reach Tientsin in six and a half days. Mr. Parker remarks that the courage of the native Christians and their trust in God has made him think very highly of them. He also incidentally mentions that the military commander who sanctioned the massacre of the Roman Catholics afterwards committed suicide, and that the civil magistrate was put under arrest.



THE CHRONICLE is rising in favour. Many additional letters or messages of congratulation have come to hand, and the February issue seems to be liked even more than that of January.

A REGISTERED packet reached the Mission House the other day which, when opened, was found to contain a small gold chain. In the packet was a short note from a gentleman, worded thus: "A poor widow sends this gold chain as a gift for the Forward Movement Fund. It was her husband's wedding gift, and the only 'mite' she has to give." Comment would but spoil the touchingly beautiful sacrifice thus announced.

THE STORY OF THE TRAVANCORE MISSION.

By REV. S. MATEER, F.L.S., OF TREVANDRUM.

EIGHTY-SIX years ago the kingdom of Travancore was closed to aggressive missionary effort, far behind in civilisation, ruled by a despotic Hindu Rajah, and under the feet of the Brahman priesthood. It was one of the great strongholds of Hinduism and caste. Europeans could not travel through the interior of the country but by the sea-beach; and even the British Resident was compelled to reside outside the sacred limits of the capital.

Rajah Bala Rama Vurmah was a weak and imprudent ruler, misled by selfish and ignorant favourites, and unable to control his violent and corrupt ministers. Under his rule frequent disturbances took place, which culminated, in 1808, in war against the British.



TEMPLE IN TREVANDRUM.

The Dewan, or Prime Minister, was Velu Tamby, the very opposite of the king in strength of character and severity of rule. It was he that afterwards led the revolt against the English, which, however, was speedily subdued, and, to avoid capture and punishment, Velu Tamby committed suicide.

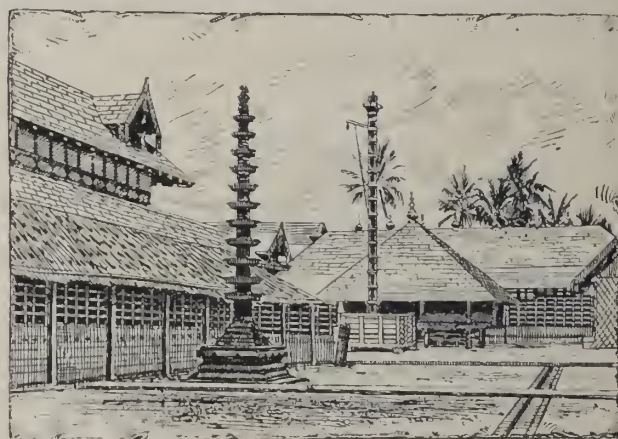
The first beginning of the Mission was indeed small and unpromising. A single missionary went to open Travancore to the Gospel. This pioneer was William Tobias Ringeltaube, a Prussian clergyman, well educated, godly, and self-denying. He had been much amongst the Moravians, and possessed their spirit of consecration and missionary zeal. Having heard of the Christians in Ceylon, brought over by the Dutch Government, and now relapsing into heathenism, he earnestly pleaded for them in England, and was sent out by the L.M.S. with general orders to be guided by the leadings of Providence and the advice of Christian friends.

While studying Tamil at Tranquebar, there reached Ringeltaube a "Macedonian call" to Travancore: "Come and help us." A poor man there, a Pariah, named Maharasan, had become concerned for salvation, and wandered over South India, visiting the temples and sacred places to find

peace. One day he heard the missionary Kohlhoff preach at Tanjore, received tracts and instruction from him, and returning to Travancore, built a hut for Divine worship, and told his neighbours of the true God. Maharasan afterwards went to seek a missionary for Travancore, and in April, 1806, Ringeltaube accompanied him to enter and labour there.

This was the beginning of the great work. A humble missionary, with staff in hand, and without the comforts and facilities of the present age of travel, accompanied by a poor half-instructed Pariah convert, entered the kingdom of Travancore to attack the great fortress of superstition and sin established there.

On arrival at Meiladi, "from whence," he says, "formerly two men came to Tranquebar to request me to come and



LAMP PILLAR AND GOLDEN FLAG-STAFF IN TREVANDRUM TEMPLE.

see them, representing that two hundred heathens at the place were desirous to embrace our religion, I lodged two days at their houses, where I preached and prayed. Some of them knew the catechism. I spent the day most uncomfortably in an Indian hut, in the midst of a noisy, gaping crowd, which filled the house. I had expected to find hundreds eager to hear the Word, instead of which I had difficulty to make a few families attend for an hour."

Ringeltaube went on to the British Resident, Colonel Macaulay, through whose intercession the requisite permission was obtained from the Rajah for the purchase of land and the erection of a church, notwithstanding the evasions and opposition of the Dewan and the Brahmans. Many difficulties still standing in the way of his making a permanent settlement in Travancore, Ringeltaube took up his headquarters, until 1810, in Tinnevely, itinerating both in that British province and in Travancore, travelling about from place to place, preaching the Word and administering the ordinances, and wrote that he "had reason to bless the Lord of the harvest that He had graciously owned his feeble labours." In Travancore he preached regularly in six or



HINDU POTTER AT HIS WORK.

seven villages, in which he had erected chapels, distributed the Scriptures, and employed five or six schoolmasters ; "for it is vain," said he, "to print and distribute the Bible if there are none to read it."

In 1808 Ringeltaube's labours were much interrupted by the war in Travancore ; but in 1810 he settled there, living in the most primitive fashion. He occupied a native hut, in which the sole articles of furniture were a rude table, two stools, and a cot ; and built the first Protestant church in Travancore. The work continued to prosper, and the light of Divine truth to spread around. He was privileged to baptize in all about nine hundred persons ; but failure of health through incessant toil and privation ensued, and early in 1816 Ringeltaube relinquished his connection with the Mission, transferred the charge to Maharasan, whom he had long previously baptized under the name of Vethamanikkam, and on whom he placed his gown in the presence of the congregation. He appears to have sailed for Malacca, and probably died of his disease on the voyage.

Ringeltaube's correspondence with his sister in Germany demonstrates a most affectionate disposition and continued interest in all the affairs of his relatives, whom he constantly remembered in prayer. He suffered much from his enforced solitariness and from asthma and rheumatism. His style is lively and somewhat dramatic, with gentle humorous touches. Amid much nervous depression from the great disadvantages under which he laboured, he scarcely realised the greatness of the work he was doing in laying the foundation of a noble Mission, which shall yet become a powerful factor in the propagation of the Gospel in India.

(To be continued).



THE Lancashire Congregational Union has passed the following resolution :—"That this gathering of ministers and representatives of the Lancashire Congregational churches recognise with deep gratitude the manifest signs of deepening interest in the work of Christian missions abroad, and acknowledge this to be the work of the Holy Spirit. They especially desire to express their most hearty approval of the resolution passed by the London Missionary Society Directors, and pledge themselves to do their utmost for its support."

IN connection with the Christian Band of the Market Street Congregational Church, Farnworth, a missionary meeting was held in the Memorial Hall under the presidency of the Rev.

W. Hewgill, M.A., pastor. After an appeal by Mr. R. Walker Berry, secretary of the Sunday School Auxiliary, a large number promised to observe the week of self-denial and prayer.

AT a conference at Chelmsford, the following resolution was passed :—"That this meeting of representatives of Essex churches cordially approves of the Forward Movement of the London Missionary Society, and urges all the churches in Essex to do their utmost in its support."

THE following letter was handed to the chairman of a recent Forward Movement meeting :—"DEAR MR. CHAIRMAN,—It would be a sad pity if the series of meetings do not have a practical result for the 'Forward Movement.' There are twelve churches associated in our district, with, say, 6,000 seatholders. Surely out of this number the maintenance of two missionaries should be easily guaranteed for *ten years*, and without any very great effort. Thus : 3,000 'all with one accord begin to make excuse.' For ten years 1,000 promise 1s. per annum, extra subscription, £50 ; 1,000 promise 5s. per annum, extra subscription, £250 ; 1,000 promise 10s. per annum, extra subscription, £500 ; total, £800. I enclose you my contribution to the ten years' fund, just as a start.—Yours very truly, "AN OLD FRIEND."

ON the afternoon of Friday, January 8th, a little company of fourteen ladies, braving the wintry weather, met in the vestry of Grosvenor Street Chapel, Piccadilly, Manchester, to hold their first monthly prayer-meeting ; and though their numbers were so small they did not miss the joyful realisation of the Master's presence as they brought before Him the work and needs of foreign missions. It was agreed that prayer-meetings should for the present be held at 3.30, in the vestry of Grosvenor Street Chapel, on the first Friday of every month, unless announced otherwise ; also, that a particular part of the great mission-field should be chosen for special thought and prayer at each meeting, the country to be specified beforehand, in order that such information may be acquired of its conditions and needs as shall do away with the vagueness of unintelligent petitions. It is intended to be *individual* and *minute*, and to bring before God in prayer the very names and special circumstances of those who are labouring for Christ in heathen lands.

"PLEASE to send me twenty more Self-denial Envelopes," writes a Bristol minister. "One poor woman, who has only parish pay and just a little help from our Communion Fund, wants an envelope. She will go without butter—that will be fourpence—and greens, twopence ; sixpence in all. If all our members gave in proportion, you might send 100 missionaries at once, so far as money was concerned."



A "DO-WITHOUT" SOCIETY.—Doncaster friends of the Indian Female Normal School and Instruction Society have been much encouraged by the result of their "Do-Without" Society. In the first nine months they raised for missionary purposes £158. The effort is not made in connection with any particular Society, and they have devoted the greater part of the money to the support of two missionaries in China, but have also sent a share to the Normal School Society.

DR. HENRY MARTYN CLARKE, C.M.S. missionary at Amritsar, reports an interesting conversation with a friendly Hindu on the subject of Christian missions. "Do you mind telling me," said Dr. Clarke, "which of all our methods you fear the most?" "Why should I put weapons into the hands of the enemy?" replied the Hindu. "But I will tell you. We do not greatly fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we *dread your women*, and we *dread your doctors*; for your doctors are winning our hearts, and your women are winning our homes, and when our hearts and our homes are won, what is there left us?"

JUBILEE OF THE EDINBURGH MEDICAL MISSIONARY SOCIETY.—This Society (of which the Rev. Dr. Lowe, 56, St. George Square, Edinburgh, is secretary) has for many years been a valuable auxiliary to all missionary societies, our own among the number. Within the last ten years it has met the expenses of a medical education, and provided a missionary training for upwards of forty young men, now fully qualified medical missionaries, at work as the agents of the various missionary societies in all parts of the world. On the 30th of November the Society attained its jubilee, and the Directors appeal to the friends of missions everywhere for a Jubilee offering of £10,000 to enable them to extend their operations in this increasingly important department of missionary work. The objects contemplated are: First.—To provide enlarged accommodation for the carrying on of the greatly increased professional, social, and evangelistic operations of the Training Institution and Dispensary in the Cowgate. Second.—At present there is accommodation for only thirteen students. It is proposed to provide room in the Institution for at least thirty. Third.—At the solicitation of the various mission boards, the Directors have resolved to receive women students for training as fully qualified medical missionaries. Separate premises must, therefore, be provided for their instruction in practical dispensary work—likewise a suitable residence.

THOSE who are feeling the desire to engage in foreign missionary work would do well to read two admirable articles that

have appeared in the January and February numbers of the *Church Missionary Gleaner* on Home Preparation for this work. A further instalment is promised for the March number.

THE Rev. Thomas Evans, of Mussoorie, writing to the secretary of the Baptist Missionary Society, says:—"We have a most devoted Christian brother in India who is not known to most of our churches in Europe, but whose works of faith and labours of love deserve notice—Michael Baba, the evangelist fakir. For a number of years this devoted preacher of the Gospel has, of his own free will, traversed throughout nearly the whole of India for the simple purpose of making known the way of life. He can speak and write English well, beside which he is conversant with most of the vernaculars of India. For a month or two during the hot seasons he generally comes up to the hills, and he is a great help to me in bazaar-preaching in Mussoorie.

"He dresses in the yellow flowing garb of an Indian ascetic, which gives him free admission to the society of all Hindus, high and low. But, though his garments are ascetic, his message is thoroughly evangelical, and his one theme is, 'Salvation from sin is through the one Saviour, the incarnate Son of God.' He visits most of the large Hindu festivals in the North-West, and is not in connection with any society, and receives no pay from any denomination. Christian friends here and there supply his simple wants, and I generally give him a stock of tracts to distribute in his long journeys from Poona, in the south, to the Punjab, in the North. He is thus engaged in sowing the seed broadcast, and I have no doubt the 'day will reveal' much fruit sown by this apostolic evangelist. Would that we had many more such independent and devoted workers, though Michael is by no means alone in his line of labour. He is a man who never asks for help, unless he is in *actual want*; and more than once have I asked him: 'Food, Michael?' and his reply is: 'Yes, sir; God supplies.' I have known but one other native Christian of his sanctified stamp, and that was the late beloved Subha Chand, of Rona. May India be blest with many more such sanctified souls as Subha Chand and Michael Baba."

THE Wesleyan Missionary Society suitably acknowledges the remarkable service which Mrs. Amos, now in her eightieth year, has rendered to that Society, and has published a portrait of her. She became a member of the Methodist Church in 1839, and almost immediately began to collect for the Missionary Society. During the first year she collected £30, and increased the amount every succeeding year, until in 1886 it reached the sum of £280. Altogether, this indefatigable friend of missions has collected, chiefly in small sums of a shilling and upwards, no less than £10,000 for the cause she loves so well. She resides at present in Newcastle, and, in pursuit of her work, visits the neighbouring towns. She successfully visits persons to whom the Society's collectors, generally speaking, have no access; and receives contributions of persons of every denomination, including Roman Catholics, and even Jews and Turks. Such is the respect in which this venerable Christian lady is held that tradesmen, merchants, and manufacturers receive her cordially at their places of business, and her collecting book is at once an

interesting record of names and persons, and a witness of her remarkable industry and perseverance.

FROM *Medical Missions at Home and Abroad* we learn that there are this year 156 medical missionaries holding British degrees at work in foreign lands, as against 142 in the beginning of 1891. There are now eighteen fully-qualified ladies in the field, the names of five of whom did not appear in the last list. All of these eighteen have been educated at the London School of Medicine for Women. The compilers have included among the list of those working for this Society the name of Mrs. T. V. Campbell, M.B., wife of Dr. Campbell, of Jammalamadugu :—

Free Church of Scotland	...	...	...	25
Church Missionary Society	...	...	...	24
London Missionary Society	...	...	...	16
Presbyterian Church of England	...	...	...	13
United Presbyterian Church of Scotland	...	...	...	10
Church of Scotland	...	...	...	8
China Inland Mission	...	...	...	8
Indian Female Normal and Medical Missionary Society	...	...	...	5
Baptist Missionary Society	...	...	...	5
Wesleyan Missionary Society	...	...	...	4
North Africa Mission	...	...	...	4
Irish Presbyterian Church	...	...	...	3
Friends' Foreign Mission Association	...	...	...	3
Society for the Propagation of the Gospel	...	...	...	3
Edinburgh Medical Missionary Society	...	...	...	3
Welsh Presbyterian Church	...	...	...	2
Methodist New Connexion Missionary Society	...	...	...	2
Brethren's Mission	...	...	...	2
Sixteen other Societies...	...	...	...	16

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UNHAPPILY the hope expressed in our last number respecting Mme. Coillard was not fulfilled. She died on October 28th. Her bereaved husband writes: "She was only confined to her bed for nine days, but those nine days, so rich in memories now sacred to me, were worth a lifetime. It was more than Pisgah, it was the glory of Tabor; for she had a presentiment of her speedy departure amounting almost to a revelation, and, except for a moment or so, she had the full possession of her faculties to the last." The funeral took place next day, and M. Coillard says that he was enabled to conduct it. The body lies beneath a forest tree, under whose shade she and her husband used sometimes to retire for quiet reading and meditation. On their wedding-day, Mme. Coillard said to her husband: "I will never stand between you and your duty." And her husband says: "She never did." M. Coillard adds: "I do not feel well, but don't be alarmed. I shall not succumb till my work is finished. I have only one desire—to do my Father's will and glorify His name. Where He calls, I will unhesitatingly follow. And if He wills, amid the solitude He Himself has created, I will suffer, and labour, and wait till He says: 'It is enough!'" Noble servant of God! God bless Him!

DR. GRUNDEMANN, whose knowledge of mission work throughout the world is, perhaps, unrivalled, has been making

a tour of inspection in India, and, in a letter addressed to the Leipzig Missionary Society (Leipzig), in the February number of the *Allg. Miss.-Zeitschrift*, he has much to say about caste. His closing observation is that "the attempt to destroy this evil thoroughly" (*radikal*) "appears to me as if a man were to try and blow up Mount St. Gothard by a charge of dynamite. God alone, and not man, can bring about such a change. He may, by His judgments, do what man cannot do—overcome the great mountain of caste." He then proceeds to praise the quiet, steady methods of the Evangelical Lutherans, as compared with the feverish hurry of some other societies, and particularly of the Salvation Army. "Especially would I lay stress on the genuine and thorough training received by your native preachers and other helpers. I think of Christian, of Mötupattai, from whom I lately received a well-written postcard couched in capital German; of Dévasagam, in Madras, who impressed me as a humble, sincere Christian, while I was astonished at his extensive library of English, German, and Tamil theological books, all bearing unmistakable marks of being well used; and, above all, of Pākiam, in Schiali. In this man's company, after seeing the school which he had called into existence, I spent nearly a whole day in visiting Pariah villages. I regard that day as one of the most important I spent in India. I wished that many friends of missions could do as I did—go round among the huts of those most miserable of all miserable creatures, and get an insight, not only into their external wretchedness, but also into their whole inner degradation. Many a wrong notion, and many an unjustified expectation, in our missionary circles would thus be corrected. . . . You know that Pākiam has founded a colony for Pariahs who are cast out by their masters. I visited it with him. Such an undertaking may be viewed in various ways, but, if well conducted, it may be a great blessing and a powerful means of promoting mission work. . . . But a step further must be taken. The attempt must be made to educate the people, so that the colony may become self-supporting. Otherwise, it will be a mere relief institution supported from without, and thus not constituting a means of real help."

THE RHENISH MISSIONARY SOCIETY has just established its first station in Amboland, among the Ovambos. Twice before, in 1856 and in 1866, the attempt was made. On the second occasion, the missionary succeeded in reaching the race of Bantus, called Ova-kuonjama—the first white man the natives had ever seen. He met with so kind a reception that he thought the door was open for settling among them. But, alas! the Society dared not incur the expense. But now the desired end has been accomplished, and in September, 1891, thanks to the friendly reception they received from the King Uejulu, and the help rendered by the Finnish missionaries settled not far off, a piece of ground has been obtained at Ondjiva. The king is a young man twenty-three years old, and very fond of everything European. Amboland lies north of Hereroland, and is a wooded district—a sort of palm-oasis. The Hereros are a race of shepherds and move from place to place; while the Ovambos cultivate the ground, and are, therefore, a stationary folk. The people are little better than naked savages, but travellers say that, notwithstanding this, they are morally superior to the Hereros. The Finnish

missionaries have three stations in the southernmost part of the district, and have baptized some 400 of the people. The Rhenish missionaries were accompanied on their journey north by three of the Finnish converts, who had been trained in the *Augustineum* at Okahandja (a school belonging to the Rhenish Society).

A MISSIONARY of the Berlin Society, labouring at Hoffenthal, in Natal, makes the sad confession that, during the last twenty-three years—ever since the formation of the station—excessive beer-drinking has been denounced, and yet not a single native has given up the practice; and he adds: "If some of the American missionaries have been able to induce some of their people to give up beer, why should not we be able to do so? For this reason, I am resolved, with the consent of my superintendent, to refuse baptism and the Lord's Supper to all who frequent the beershop. This is the powerful weapon used by the American brethren: let us use it too."

THAT the Romish Church is doing its utmost to destroy Protestant mission work throughout the world becomes every day more apparent. And further, the Roman Catholic missionary journals, *Les Missions Catholiques* and *Dieu le Veut*, and the Year-books of the *Propagation of the Faith*, are trying by misrepresentations, not to use stronger terms, to show the need of opposing Protestant work. Thus, in Namaqualand, a priest wrote to the last-mentioned publication a letter full of misstatements about the German missionary at Warmbad, and when the priest was called on to explain his statements before the heads of the Protestant congregation at Warmbad, he denied that what was false in his letter had been written by himself. Did the editor of the Year-book, then, invent the falsehoods?

AGAIN, in *Dieu le Veut* it is said that Sir William Mackinnon had expended £250,000 (written in letters) in order to found a mission at Matschako on the East Coast of Africa. "Our missionaries go to work more economically. With £2,500 they would establish a capital mission."

THE same journal says that, "In Uganda our missionaries and the Catholics (their converts) have still no peace. As the English Protestants were not strong enough to exclude the Catholics from all share in the government of the land, they entered into a league with the Mohammedans, so that, in future, the Catholics must arm themselves against both. 'Rather the Turk than the Pope,' such is the conclusion of the Protestants in that region." The facts of the case are, that Captain Lugard had, with great difficulty, induced the Catholics to join with the Protestants in fighting against the Mohammedans as they advanced. The sad disturbance of the peace at Uganda is entirely due to the French fathers, and so it appears that Rome's conclusion is, "Rather the Turk than the Protestant." As is well known, history contains many proofs of this.—*Allg. Missions-Zeitschrift* for January, 1892.



PERSONAL ITEMS.

CHINA.—Mrs. Arnold Foster reached Hankow at the beginning of December.—The Rev. A. Bonsey and family have come away from Hankow on sick leave, and will for a time reside at Marseilles. Before Mr. Bonsey left China his fellow-missionaries testified to the important services he has rendered as secretary of the Local Committee of the Religious Tract Society, and acknowledged their indebtedness to him for designing and superintending the erection of various chapels connected with the Mission, and the zealous and faithful work of Mrs. Bonsey in the Margaret Memorial Hospital.—On Friday afternoon, December 11th, while the Tientsin missionaries were discussing which of their number should presently go in search of the Rev. John Parker, of Mongolia, "our brother," writes the Rev. Jonathan Lees, "suddenly appeared safe and well, accompanied by the catechist, Li. You can fancy the joyful excitement thus caused. Mr. Parker got out of Chao Yang just as the rebels entered, took refuge with a Christian native in a hamlet among the hills, and, after various adventures, returned here *via* Shan-Kai-Kwan, the most easterly pass. It is gratifying to know that up to the date of his leaving the district none of the converts had been injured."

INDIA.—Miss Fletcher was to leave Calcutta on February 11th. "She will be very greatly missed from our Calcutta circle," says the Rev. W. B. Phillips, "and we shall look forward hopefully to the time of her return."—Miss Horton, formerly of our Mission at Berhampur, has joined herself to the Indian Female Normal School and Instruction Society, and has been appointed to Lucknow.—A translation from the Latin into Urdu of the *Imitation of Christ* has just been issued by the North India Tract Society. The work has been admirably done by the Rev. John Hewlett, M.A., of Benares.—Miss Stevens reached Mirzapur on December 22nd. "The baptism on Christmas Day was a bright opening to my residence here."—Dr. R. J. and Mrs. Ashton arrived at the same station on the 30th, and their first impressions, too, are bright, hopeful, and happy ones.—Miss Hewlett purposed leaving for England at the end of January.—One of the Rev. J. M. Ure's earliest experiences in his mission district was an open-air meeting at a village a mile or two from Cuddapah, at which Mr. Liddiard (who is making a tour through missions in different parts of the world) was present. Mr. Liddiard said that through all his tour he had not

seen anything like the spirit of inquiry which he observed at a Mala village which they next visited, and promised to do his best to secure a teacher for whom the people asked.—The Rev. E. P. Rice seems pleased with his lay helpers, Messrs. Hickling and Cairns. A week after their arrival he took them to Chikka-Ballapura. They very much enjoyed the jutka six hours' drive, and were greatly pleased with their new station.—News has come of the complete breakdown in health of Miss Cox, of Salem, and return to Adelaide. Fortunately her mother was paying her a visit and was able to take charge of her on the homeward voyage. Miss Cox had commenced her work with great earnestness and promise, and we deeply regret to have to make this announcement, knowing, too, what a great disappointment it must be to Miss Cox.—Miss Brown, who herself hopes to extend Bible-woman's work to some of the villages around Madras this year if she can get suitable workers, incidentally mentions that Mrs. Longhurst, the superintendent of the Church of Scotland Zenana Mission, was just returning from Australia bringing with her three new helpers and thousands of pounds from the Australian churches, intending to build a large Zenana Mission Home, and to carry on the work energetically.—Miss Hodges commenced her missionary career at Madras with a very severe illness, but we hope she has by this time regained good health.

AFRICA.—The Rev. E. Lloyd reached Palapye on January 6th, after a lengthy visit to Lake Ngami and Ndara, &c.—The Rev. D. Carnegie expected to come down from Hope Fountain about the end of February, so as to be in Cape Town in April.—Mr. Draper reports the arrival of the caravan, without, he believes, a single loss or damage. The goods were needed to complete the restoration of Mr. Shaw's house. Mr. Draper will have his hands full now in building Dr. Wolfendale's abode, in keeping the church from tumbling down, and in looking after the more comfortable housing of himself than has been possible hitherto.

SOUTH SEAS.—The Rev. S. J. Whitmee, F.R.G.S., arrived safely at Apia just after Christmas, and the members of the District Committee have given him a warm reception and promised to render all the help they possibly can, so that the special services he contemplates holding in all the districts of Samoa and the out-stations may be a success. The natives also welcomed him with a good deal of warmth, but "the elements" acted very strangely, for during the first four days there was an earthquake, a violent thunderstorm, a gale, and almost constant rain.—On the eve of the return home of the Rev. F. E. Lawes from Niue, the Rev. J. H. Cullen wrote us that everything was in readiness, not only for Mr. Lawes' departure, but for him (Mr. Cullen) to assume the control of affairs on the island. "I have got a fair knowledge of the language, at least of its construction, and have no fear of not being able to make

myself understood. All the same, I tremble when I think of the great responsibility so soon to rest upon my shoulders. To take up the work of one so wise and able, and in all things so well qualified as Mr. Lawes, is by no means a light matter, and I look to the Directors and to all friends at home to join me in their prayers, that I may have strength, wisdom, and grace given me to follow worthily in his footsteps."—The Rev. A. and Mrs. Pearse arrived in Sydney from New Guinea early in December. While in the colonies Mr. Pearse will carry through the press portions of the Old and New Testaments, and the Gospel of Mark, also a number of hymns in the Kerepunu and Suau dialects.



AFRICA REDIVIVA. By Robert Needham Cust, LL.D.

THIS book is one which the general reader will find very useful. The plan is excellent. The whole of Africa is divided into four sections, and all the mission agencies in each of these, whether Protestant or Roman Catholic, are noted with a fairness and completeness which leaves little to be desired. Introductory paragraphs descriptive of each great region are followed by detailed lists of the societies at work, with some of their principal stations, the people they are working amongst, and the language in which the work is carried on. Four admirably got up maps illustrate these sections, and the whole is prefaced and followed by chapters of a more general character, giving the author's views on many important subjects. The book thus presents an admirable bird's-eye view of mission work in Africa, accompanied by appendices containing valuable lists of African languages and on books of reference on Africa. It is distinctly an advantage to have the work of Roman Catholics as well as Protestants included in the survey. No amount of difference from the Church of Rome should make us blind to the energy, devotion, and practical wisdom of her missionaries, or to the valuable results of their work.

But let not the general reader rely upon this book for more than general outlines. These are admirable, but the details are full of inaccuracies which cannot be explained on the ground that there are constant changes in the missions; they are faults due to lack of care in collecting easily-ascertained facts.

In any future edition of the book it would be well if the lists were extended to include every permanently established and principal station in the missions, or else they should be curtailed very considerably. In the present lists it is difficult to understand why some stations are included and why others have been omitted.

Such defects as these can, however, easily be corrected by reference to the reports of the several societies. There are faults of a more serious kind which cannot be thus dealt with, and which cannot but detract very seriously from the value of the book. The opening and closing chapters contain the ex-

pression of Dr. Cust's opinions on a variety of important points. They are the opinions of one who has had large experience of the world, who has for many years taken an active share in the practical direction of mission work, and who is fearlessly independent in judgment and expression. The opinions of such a man on mission methods are entitled to respectful and serious consideration, even when we differ from them. His remarks on the place of the Bible in mission work, on the buying of slave children, on the connection of the missionary with trade, on industrial missions, on the necessity in mission work for being prepared to accept the risks and dangers incident to the position without appealing to Government for protection, will be approved by all our readers. His denunciation of the way in which the peoples of Africa have been treated by European travellers and traders is worthy of a chivalrous Christian gentleman. We differ from him *toto coelo* in his views on the value of celibate brotherhoods as the right way of carrying on Christian work in Central Africa. We differ also from his opinion, expressed in a tone of absolute certitude, as to the impropriety of allowing any European woman, and especially any married woman, from going more than 100 miles from the coast in Central Africa. But he is entitled to his own opinion, and his opinion carries great weight on these as on many other points. What troubles us is that so able a man and so true a friend of missions should frequently allow his judgment to be warped by prejudice, and should allow himself to write what offends and pains without cause. His bitter criticism on the Paris Missionary Society reads like a survival of that unworthy anti-Gallic feeling in which the British were trained a generation or two ago, and is utterly without justification. No more peaceable and loyal occupants of British territory can be found than the agents of the Paris Missionary Society in Basutoland, many of whom are connected by ties of blood or marriage more with England and Scotland than with France, and against whom it is an unjust and unfounded slander to say that they "have meddled with tribal politics in a sense hostile to British interests."

Again, what evil genius can have prompted the penning of such a paragraph as this: "The impression is growing that now some missionaries in British India forget their high calling and their duty to the non-Christian world, and have made themselves into grievance-mongers, prying into the barracks of the British soldier, denouncing particular articles of commerce or particular fiscal regulations, which offend the limited knowledge and narrow views of human affairs; there can be but one result of such impertinent and much-to-be-regretted intrusions, and that is expulsion!"

It will be an evil day for the British Empire when any man is expelled from any part of Her Majesty's dominions for free criticism of any public question, however unpopular his criticism may be. And it will be a disastrous day for the weak and oppressed when the ministers of religion are prevented from raising their voices in protest against any action of Government which appears to them to be unjust or immoral, or any traffic which they believe to be destructive to the best interests of the people. Missionaries do not give up their rights as men, nor do they lose the responsibility which attaches to Christian men and Christian citizens, and they are not likely to be deterred from

calling attention to abuse, corruption, or injustice by such remarks as we have quoted. Moreover, on such questions as the licensing of immorality by Government, and the moral guilt of raising revenue by promoting the sale of strong drink and opium, the whole missionary community are at one, and the sentiment of earnest Christian people in every section of the Church is rapidly coming into agreement with the views of the missionaries on these points.

R. W. T.

NEW CHINA AND OLD. Personal Recollections of Thirty Years.

By Archdeacon Moule. With Illustrations. Seeley & Co., Essex Street, Strand.

A BOOK one can recommend, without hesitation or reserve, as the work of a missionary of ripe experience, of careful observation, and of evident fairness and calmness of judgment. There is a marked absence of *ex parte* statements and views, and an equally manifest desire to look at things from a Chinese as well as from an English standpoint. In ten most readable chapters, Archdeacon Moule passes in review the essential points of interest in the history, character, national habits, and institutions of this ancient yet modern race, and shows his readers how at every point the old life is being touched, and, to a limited but increasing degree, becoming new. For busy people who wish to gain a comprehensive, accurate, and impartial view of the Celestial Empire as it is to-day, these three hundred pages seem better adapted than any book on China we know.

MATEBELELAND.

November 20th, 1891.

MY DEAR MR. THOMPSON,—It is a long time since I wrote to you, and we have been expecting a letter from you for a long time also. We remember, however, your large circle of correspondents, and wait patiently.

The outward condition of things in Matebeleland remains much as it has been for months past. All is very quiet—phenomenally so. I had a letter from Mr. Selous the other day, asking an explanation of a state of things so unusual, so utterly unexpected. A telegraph line, following the route of last year's expedition, being laid by Khama's people, and the Matebele showing no sign! It certainly appears as if the nation were quietly settling down to the inevitable. Lobengula said to me, on the occasion of our last visit to him, when we were speaking of two or three years hence: "The white men will be here then." We hear no more wild talk among the Amajahha of exterminating the white men. The next period of anxiety will come when the prospectors encroach more and more on the present south-west limit of Mashonaland. At present no prospecting is allowed south of the Umzwezwe or Uhwehwe River. This represents an advance on the limit of a few months ago. But I hear that the British South African authorities will no longer be content with that, and an early further extension may soon be made, Lobengula willing or not. Then—but speculation is futile.

I paid another visit to Lozane, on the Kungo River, and had a very pleasant time there. The people all showed great willingness to hear the truth. Such a contrast presents itself to the traveller after leaving the Matebele kraals and coming to those of the Mashona! No more begging! No more impudence! And these Mashona were not "unadulterated." They had mixed much with the Matebele and learned many of their hideous practices. Umkubi, our old scholar, keeps up his reading, and has tried to interest some others of the young men in the "book." He thinks that they might, perhaps, take to reading, if they had something in their own language. This want I hope to supply, by printing a few sentences, and so forth, in the Mashona language. I have made considerable progress in my study of this, and am making my work take the form of a vocabulary in English, Sintebele, and Seshuna, which I hope to publish, probably at Lovedale. Such a handbook ought, in these days, to meet the cost of publication at all events. It is altogether an unexpected and interesting experience to find myself enjoying the study of a foreign tongue. It seems to be the work that the Master has given me to do just now in my spare time. I have found not only pleasure, but profit, in the consequent improvement of my knowledge of Sintebele. I am strongly inclined to believe that the Sintebele language will not be permanent in this country. The knowledge thereof, in a more or less imperfect form, is fairly widely spread. Yet always amongst themselves, as far as I have observed; and, even in our neighbourhood and amongst the Matebele, the Mashona speak their own language in preference to that of their oppressors. They vastly outnumber the Matebele, and it is only natural to suppose that, when the Matebele arm is paralysed and has lost its terror, they will only be too willing to consign everything connected to well-merited oblivion. Hence I look forward to Seshuna reading-books, Scriptures, &c.

This has been a very fatal season at Ingobo, and generally in the country. One of our most constant attendants, Kwali, a man who was not far from the Kingdom, if not actually in it, passed away. Shortly before his death, Kokotwana, another adherent, went to see him, and asked the poor sufferer where he was going. He replied: "I do not know, but Jesus knows." Kokotwana would have said more, but the women and others around silenced him. It required great boldness for him to say so much in the heart of heathendom. Was it not a measure of witness for Christ? Was not Kwali a believer, though faintly, doubtfully—the "broken reed"? Umfogazana, Kokotwana, Makaza, Mabasa, and some others have felt the moving of the Spirit I cannot doubt. The Spirit will not leave them, so it seems to me. Mr. Rees' little servant, Matambo, makes no secret of his earnest wish to follow Christ. You in England are expecting great things of God. So are we. An earnest of better things to come we have received. The gracious Spirit is moving in our hearts. We have the Presence in prayer, greater earnestness and frequency. Blessed be His glorious name, the old dreadful deadness of spirit is passing off! There is little to see to the external eye, no crowded congregations, no eager enquirers: "What must I do to be saved?"—not yet; but we know that the work is the Lord's, that He Himself is with us. We rely on Him, and His power can break hearts of stone. All these old truths—old as the eternal hills—come to us now with the freshness of novelty, of the first days of love. I seem to have just

discovered them. Our eyes have been opened, and we see that they that are with us are more than they that are against us. This is the Lord's doing, and we know that He is with us. Hence we are strong and hopeful and patient, and we wait "till we be endued with power from on high." We missionaries have failed utterly, completely; but God has not failed. We shall soon have news to send you that will fill you with gratitude. What may we not expect? For God is with us.

We read with deep delight and thankfulness the accounts of our dear old Society's "Forward" movement, of your prayer and enthusiasm. God be praised for it all! He has visited His people.

Make special prayer, we entreat you, for the outpouring of His Spirit on these natives, and join us, dear Mr. Thompson, in offerings of gratitude for the presence and encouragement vouchsafed to us. We have had something of the experience of the disciples on the road to Emmaus: "Did not our hearts burn within us while He talked with us by the way." The long prayed-for, looked-for blessing cannot be far away.—With kindest regards, yours very truly,
W. A. ELLIOTT.



THE meetings for March of the London Band will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., commencing at 7 p.m., on—

Friday, March 4. Discussion to be opened by Mr. H. H. Hardy.

Friday, March 18. Address by Rev. A. S. Hockett.

ANOTHER strong off-shoot from the Parent Band is at work in the West Ham, Leyton, and Leytonstone district, under the care of Messrs. H. B. Bartram and R. Anderson. Meetings for prayer and conference are held on the last Tuesday in each month in the Sunday School Parlour of the Stratford Congregational Church. At these meetings papers on various mission-fields are read and discussed, and the members have agreed to unite in private prayer, during the month following each meeting, for the work in the particular field which is the subject of the paper read at that meeting.

ANNOUNCEMENTS.

DEPARTURE.

Mrs AGNES EUNICE LARGE, appointed to Upolu, Samoan Islands, South Pacific, embarked for SYDNEY, per steamer *Valetta*, January 21st.

ARRIVALS.

The REV. ARTHUR BONSEY, MRS. BONSEY, and family, from HANKOW China, per Messageries steamer *Saluzie*, at Marseilles, January 14th.

DEATHS.

BRADBURY.—January 26th, at Croydon, the Rev. James Bradbury, formerly missionary at Berhampore, North India, aged eighty-six years.

FOREMAN.—January 27th, at Stroud Green, Jane Buchanan, widow of the Rev. John Foreman, late of Demerara, aged sixty-three years.

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